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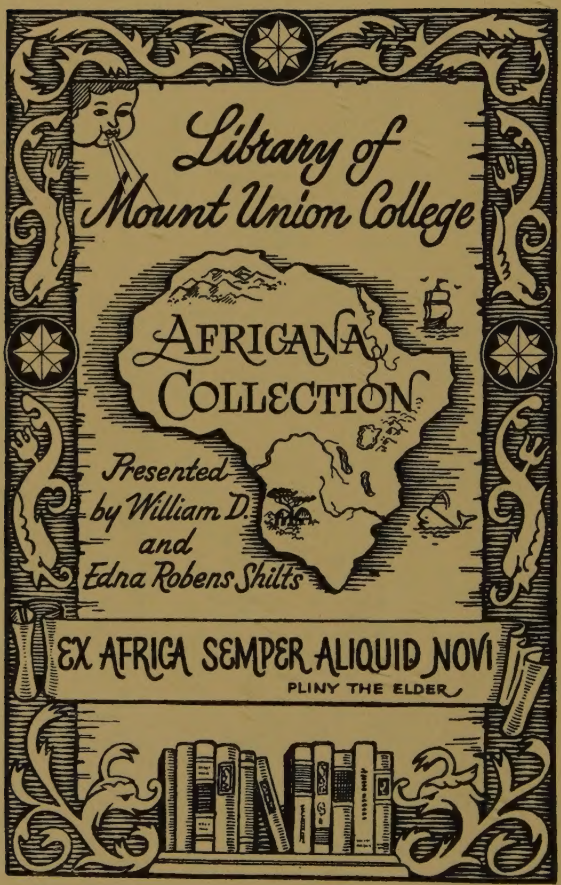
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ARABS 700-800 A.D.
MEDITERRANEAN RACE
ARABS
BROAD-HEADED RACES FROM SYRIA
BERBER
TUAREG
ARCHAIC EGYPTIANS
FULANI
NUBA
SEMITES MOVE INTO AFRICA (ABOUT 5000 B.C.)
SEMITES 300 B.C.
PROTO HAMITES
GALLA
DANAKIL
SOMALI
NUBA
NILOTIC AND FOREST NEGROES MOVE WEST
MANDINGO
KRU
ASHANTI and FANTI
YORUBA
HOTTENTOTS MOVE SOUTH
BUSHONGO
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BUSHMAN
44 PYGMY
BUSHMAN
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RACIAL MOVEMENTS IN AFRICA
ADAPTED FROM HADDON'S "WANDERINGS OF PEOPLES"
HOTTENTOTS
BANTU
MALAYO-POLYNESIAN
ARABS 800-1000 A.D.
Mts. Simba
PYGMY
BUSHMAN
BANTU
BANTU
AFRICAN
Mts. Ruwenzori
MADAGASCAR

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DEPARTMENT OF ANTHROPOLOGY

GUIDE
PART 3

ETHNOLOGY OF AFRICA

HALL D (Ground Floor)

BY

WILFRID D. HAMBLY
Assistant Curator of African Ethnology

4 Maps, 42 Plates in Photogravure

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EDITOR

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TUAREGS
(Hoggar Mts)
SAHARA
TIBESTI
TUAREGS
of Air
TIMBUKTU
SENEGALESE
KANEMBU
LAKE CHAD
SONGHAI
SADURIA
KUKA
WOLOF
BAMBARRA
MOSSI
HAUSA
BISHIRIN
NUBIANS
FULBE
MANDINGO
FULANI
BORNU
PROVINCE
KORDOFAN
BENI AMER
NIGERIA
KONKOMBA
DAGAMBA
NUPE
DINKAS
SHILLUKS
VAI
KRU
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BENIN
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BECHUANA
Ba SUTO
ZULU
ORANGE RIVER

ETHNOLOGY OF AFRICA

INTRODUCTION:

GEOGRAPHY AND EXPLORATION

Although the main purpose of this guide is to give an account of the native races of Africa, their social organization, religious beliefs, languages, migrations and handwork, a short geographical introduction is necessary to show the relation of climate, products, and physical features to human life in all the variety exhibited over the great area of 11,000,000 square miles.

The African continent has a maximum length of 5,000 miles, a breadth of 4,600 miles, and an area almost four times that of the United States of America. This great land mass is almost bisected by the equator, consequently by far the greater part of the country is within the tropics where conditions of intense heat and copious rainfall prevail. Usually a long seaboard causes temperatures to be equable through the year, but so great is the extent of Africa that the effect of the sea is greatly reduced. Of much greater influence in reducing temperatures is the presence of mountain chains which fringe the northwestern, western, and eastern shores. In North Africa the chief physical feature is the great Sahara Desert which covers an area of two and a half million square miles in extending from the Atlantic to the Red Sea. It is erroneous, however, to suppose that the Sahara is covered with sand dunes of the soft, billowy type; for much of the surface is stony desert, while numerous elevations rise to a height of several thousand feet. In Air, Ahaggar (Hoggar), and Tibesti, these mountains are com-

posed of high grotesque rocks which bear the undeciphered pictures and symbolic writing of bygone races. There are some parts of the Sahara quite incapable of supporting animal or vegetable life, but drought-resisting plants, likewise desert foxes, jerboas, and birds exist in regions which to the eye of man are devoid of all sustenance. Human life is nomadic, and along well-established routes may be found caravans of Tuaregs who pass from Nigeria to Air and Ahaggar, also eastward to the oases of Bilma and Tibesti. At the former place the caravans collect salt, which is valuable everywhere in Africa; the distribution of this commodity is responsible for most of the Saharan caravan trade. A few hundred miles to the west of Cairo are the fertile oases of Siwa and Jarabub; the former is responsible for a caravan trade in olives which are sent to the Mediterranean seaboard.

Another great desert is the Kalahari extending northward for a thousand miles from the Orange River in South Africa. Here the great explorer Livingstone, with his wife and children, was saved from death by thirst through a timely meeting with Bushmen, primitive desert wanderers and hunters, without knowledge of agriculture, men now on the verge of extinction. Smaller deserts exist in the Sudan, for example in Kordofan, where the people drive their cattle from pasture to pasture following the course of the seasonal rains. Similar deserts account for a nomadic population in Abyssinia where are found the Galla and Somali.

In addition to desert zones there are in Africa dense tropical forests where luxuriant vegetation shuts out the light of day, and between forest and desert, as for example in Northern Nigeria, are stretches of beautiful parkland country. Here grass is plentiful, trees are sufficiently numerous to afford shade without being too densely

packed to impede travelling. Types of parkland where horses and cattle thrive are found in Kenya Colony, where the Masai were at one time renowned cattle-breeders until made poor by the rinderpest disease. Many beautiful stretches of veldt in South Africa are characteristic of the parkland type of country so attractive to settlers who have cattle-raising in view.

The densest jungles are located in West Africa and along the course of the Congo right through the centre of the continent. Stanley's account of the daily toil of hacking a way through the jungle, where thick creepers are festooned from trunk to trunk, is one not likely to be forgotten. Agriculture is by no means neglected in these dense jungles where clearings are made; and chiefly by the labor of women crops of maize, manioc, and tubers are raised. The tropical forest has, like other natural regions, played a part in influencing the behavior and character of its inhabitants. In the fastness of the forest thrive secret societies whose rites of initiation and cruelties of membership have survived the determined efforts of European governments to exterminate them.

Clearly then there are three main types of surface, desert, parkland, and forest, each with its own peculiar climate which determines the varieties and ranges of vegetable and animal life on which primitive races depend. Climate too decides whether the life shall be nomadic or sedentary; the adoption of one form or the other profoundly affects development of agriculture and handicrafts. Nomadic peoples are pastoral, depending on cattle for clothing and food, or they may be hunters like the Bushmen, having no knowledge of agriculture or the art of making pottery. Sedentary peoples like those of Benin, or the Bushongo of the southwest Congo have had greater opportunities for expression of artistic talents, resulting

in the bronzes and ivory carving of Benin, and the cloth and wood carving of the Bushongo. The nature of the tribal life, as well as the mixing of racial stocks, has affected the appearance and distribution of dwellings (Plates I and II).

Speaking generally, pastoral and hunting peoples make garments from the skins of animals which have been domesticated or killed in the chase, but among the forest peoples clothing is made of vegetable substances such as bark or palm fibre. Everywhere European cottons are tending to replace native products, and beadwork is now preferred by the Zulu who once clothed themselves in the simplest of skin girdles and cloaks. The latter are, however, still necessary in the case of mornings and evenings (Case 25B). In forest areas the bow-string is usually of fibre or cane, while people who hunt or own animals make their bow-strings of sinew. Where rainfall is copious, the medicine-man is not concerned with this branch of the magic art; but in areas where man depends on grass, wells, and cattle, rain-making ceremonies are elaborate.

Geological formation too plays a part in the history of handicraft. In many parts of Africa iron ore is abundant near the surface—a fact which accounts for the early transition of African peoples from a stone age to the use of iron.

Africa is, with the exception of the deserts already mentioned, a well-watered country. The Nile with a length of 4,000 miles is the longest river, but the Congo, though only 3,000 miles in length, brings down a far greater volume of water. In the valley of the Nile arose one of the world's oldest civilizations. Human life and progress have been influenced profoundly in Egypt by the annual rise of the Nile, due to summer rains and melt-

ing of snows on the Abyssinian plateau. A low rise means insufficient irrigation and consequently poor harvest, while an abnormally high rise causes widespread destruction. The Niger rises at the back of the Kong Mountains, makes a great curve to the north, and enters the Gulf of Guinea at a point not far south of its source. The Zambezi drains southeast Africa, and is famous for the great Victoria Falls discovered by Livingstone, whose interest was aroused by the native name "Sounding Smoke" and the legends associated therewith. The great lakes of the East are of the nature of inland seas whose location had been guessed by early geographers long before the discoveries of Burton, Baker, and Speke in the period 1860-70.

Such then are the geographical surroundings of the peoples of Africa, but no account of the continent would be complete without some reference to the ambition, life-long devotion, and self-sacrifice of early explorers whose courage first made known the geographical and ethnographical secrets of a new continent (see Map of Exploration).

Perhaps the most startling voyage in the history of the world is that mentioned by Herodotus; it was accomplished by a band of Phoenician sailors, who some six hundred years before our era sailed round Africa from the Red Sea to the Pillars of Hercules in three years. In modern times it is difficult to appreciate the moral and physical courage implied by such a feat. To early navigators the earth was flat, and the too intrepid sailor who ventured beyond the Pillars of Hercules (Strait of Gibraltar) was likely to sail off the edge of the world. In addition there existed the wildest figments of the imagination with regard to one-eyed giants, cruel dwarfs, demons of the air, earth, and sea, also monsters of the deep. Long

before our era the Phoenicians established trading stations along the northern coast of Africa, and one of them developed into the city of Carthage which for centuries carried on intermittent warfare with Rome, until finally subdued in the year 146 B.C. From this great city of Carthage sailed Hanno, whose voyage to the Island of Gorillas (10° W. long., 5° N. lat.) in the year 500 B.C. is one of the classic exploits of early history. Hanno's "Mountain of Cave Dwellers" refers to the Atlas Range. The "River of Crocodiles and Hippopotami" is the Senegal; the high green headland could not well be other than Cape Verde, and the island of hairy men or gorillas is Sherboro Island off Sierra Leone.

In the fifteenth century Diego Cam, Bartholomew Diaz, and Vasco da Gama were daring adventurers all successful in sailing the uncharted west coast of Africa, while Da Gama surpassed the others in doubling the Cape of Good Hope and, after landing on Christmas Day at a point which he called Natal, he made a successful run across the Indian Ocean to Calicut.

For a long period after the coasts of Africa had been explored, enterprise and opportunity were lacking for conquest of the interior. But in 1795 Mungo Park, a young Scottish surgeon, acting on behalf of the African Association, arrived at the mouth of the Gambia with the intention of exploring the river Niger from source to mouth, and in the course of this work he intended to visit Timbuktu at the great northern bend of the river. After two years of adventure, including peril from sandstorms and floods, Park escaped from fanatical Moors who held him captive, then with great hardship returned to his starting point, bringing information which added greatly to our knowledge of peoples and places; but, unfortunately, he failed in his main projects. After

several years of quiet work as a doctor in Scotland, Mungo Park renewed his quest in 1805, but, unhappily, the history of the second attempt is one of ever increasing sickness, theft, discontent among servants, and disorganization. The condition of the expedition was exceedingly unhappy when, after a journey of six hundred miles from the river Gambia, Bamaku on the Niger was reached; for by this time there survived only seven of the thirty-four white men who comprised the retinue. In comparison with hardships already endured the voyage along the course of the Niger proceeded happily, though the party of men were in an unwieldy canoe and sickness was rife among them. Without a pilot, the canoe had to be navigated for hundreds of miles amid perils from rocks, hippopotami, and fanatical inhabitants on the bank. These intrepid explorers advanced by fighting their way against canoes, sometimes sixty in number, sent against them. Park had now sailed a thousand miles, and hopes of reaching the estuary rose high. Near Busa where the river narrows to rapids a determined attack from the bank was made on the canoe from which Park and his companions jumped in a last heroic effort to save their lives. For years no definite news reached England, but by the faithful diligence of a one-time servant of Mungo Park, the sad incidents of the final tragedy were revealed.

This forms but one of many stories incidental to the opening-up of Africa. The Lander brothers and Clapperton further explored the Niger. David Livingstone, in early youth an operative in a Blantyre cotton mill, devoted thirty years (1841-70) to the exploration of South Africa and the Zambezi; while, with never failing energy, he sought to combat the slave trade, that "open sore" of Africa which has been healed only in recent years. Stanley made a journey of incredible difficulty through the heart

of the Congo region, and in 1871 met Livingstone at Ujiji. The two sailed to the northern end of Lake Tanganyika, whence Stanley returned to the coast, while Livingstone pushed on until, reduced by fever, he died near Lake Bangweolo.

The search for sources of the Nile has fired the imagination and courage of many daring men, and no journal of discovery can surpass in interest the account of centurions sent out in A.D. 66 by the emperor Nero, to penetrate the swampy regions of the upper Nile. It is evident that these intrepid men reached the land of Dinkas and Shilluks, both exceedingly tall, and the former are even now noted for their sullen ferocity; hence, the early account of contact with fierce giants, while the "sudd" or massed vegetation accounts for reports of floating islands of reeds. This forms the only ancient attempt to solve the mystery of the Nile, but Negro traders carried to Alexandria reports which enabled the geographer Ptolemy (A.D. 150) to prepare a map which is more correct than any which followed for the next seventeen hundred years. Father Lobo (1622) was one of many Jesuit missionaries who fearlessly combined religious zeal and a talent for geographical exploration. Lobo, "tortured with thirst, worn with hunger, labor, and weariness, with clothes tattered and bloody feet," travelled many weary miles in Abyssinia, of whose people and resources he has left an account which is of great human and historic interest. James Bruce, the famous Scottish explorer, entered Abyssinia in 1770, and actually recorded the latitude and longitude of springs forming the source of the Blue Nile. He visited Lake Tsana and was able to chart the river from that point to Khartum. In 1857 Lieutenants Burton and Speke passed without great difficulty from Zanzibar along the great slave route to Ujiji. Here Burton had the

misfortune to suffer an illness that deprived him of his deserved share of the honor accorded to Speke, who pushed northward alone and discovered Lake Victoria Nyzana. This is the largest of a group of inland seas which give birth to the Nile. About the same time (1860) Sir Samuel Baker and his heroic wife advanced up the Nile from Gondokoro and discovered Lake Albert Nyanza.

The Sahara, too, has claimed several victims who braved the vast solitudes of sand dunes and stony hills. Major Laing was murdered by Tuaregs in 1825 on a return journey, after successfully crossing from Tripoli to Timbuktu. In exploration as in scientific research and commerce the sacrifices, successes, and failures of pioneer devotees lay the foundations of complete achievement by later investigators. Thus Heinrich Barth, who explored the Sahara in 1849 and subsequent years, pays graceful tribute to his companions, Richardson and Overveg, who lost their lives during the expedition. At the same time Barth recognizes the fundamental value of his predecessors, Consul Ritchie and Captain G. Lyon, who explored Tripoli and Fezzan (1818-19). Of the trio, Oudney, Clapperton, and Denham, Oudney died in Bornu after the discovery of Lake Chad, but Denham penetrated to the Shari River, and Clapperton travelled through Hausaland and Kano to Sokoto, thus obtaining much information about the Niger. Nachtigal spent the years 1864-72 in Saharan exploration, of which he left a classic account in his three volumes "Sahara und Sudan."

One devoted life fires the imagination of another, and Commander Cameron, influenced by the enthusiasm of Livingstone for suppression of the slave trade, crossed Africa from Zanzibar to Benguella by way of Lake Tanganyika in 1873. Nor is the last chapter of this devotion to the advancement of humanity and science yet written,

for modern explorers continue the quest for an extended knowledge of African topography, zoology, botany, geology, anthropology, and, perhaps more important than all, a more intimate acquaintance with tropical diseases and their remedies.

The following pages lay emphasis on social customs, religious beliefs, as well as arts and handicrafts of the most undeveloped peoples of Africa. But such a study cannot profitably be undertaken without a preliminary glance at their physical appearance, migrations, linguistic groups, and a few of the more important tribal divisions.

LISBON
CARTHAGE
PHOENICIANS
1000 B.C.
PHOENICIANS
TRIPOLI
RITCHIE
AND
LYON 1821-2
ROHLFS 1860
500 B.C.
BROWN
1792
SAHARA
BARTH
OVERWEG AND RICHARDSON
NACHTIGAL
1869-71
ROHLFS 1878
MASSAWEIN 1867
1933
BARTH
RETURNS
CAILLÉ
LAING
1824
1795-7
MUNGO PARK
1805
HANNO THE CARTHAGINIAN
DENHAM
CLAPPERTON, NERO SENT
OUDNEY
1822
ROMAN
CENTURIONS
66 AD
BURCKHARDT
1813
LOBO
1838
BRUCE
1769
SALT
1807
CLAPPERTON
AND
LANDER
1825
JUNKER 1878-78
SCHWEINFURTH
1868-71
CONGO RIVER
BAKER
BURTON
AND
SPEKE
1860-75
PHOENICIANS
SAID TO HAVE SAILED
AROUND AFRICA 600 B.C.
ISLAND OF GORILLAS
DU CHAILLU
1861
STANLEY
1874-77
STANLEY
1871 AND 1879
KRAPF 1880
DIEGO CAM
1500
CAMERON
1873-4
AFRICAN EXPLORATION
WISSMANN
1883-5
INDIAN
OCEAN
BARTHOLOMEW
DIAZ
1486
STUHLMANN
1893-4
LIVINGSTONE
LIVINGSTONE
1841-73
MADAGASCAR
VASCO DA GAMA
1498
OLD ROUTE TO INDIA
BARROW
1800
BURCHELL
1812

RACES AND MIGRATIONS

The illustrations of racial types shown in Plates III, IV, XXV, XXVI, XXX, XXXV, XLI, XLII will convey impressions more accurate than any which can be given by description; but pictures alone will not explain how these types of African humanity were established, and indeed hypothesis rather than established fact is the keynote of discussions on racial mixture in Africa. Stone implements are found in Somaliland, Egypt, Uganda, the Zambezi Valley, Cape Colony, the Gold Coast, and Algeria. Such finds are of palaeolithic or old stone-age types, but neolithic, or new stone age artifacts, such as arrowheads and stone mortars, have been found in Egypt, the Western Sahara, and near Lake Chad. Within the period of contact of Africans and Europeans only two peoples have been found with a stone age culture, namely the Bube living in the small West African island of Fernando Po, and the Bushmen of the Kalahari Desert; the latter tipped their arrows with small heads of flint and chert. No native Africans have been able to explain the presence of hammer and axe-heads. Though this fact alone does not prove great antiquity these stone artifacts are to the people a profound mystery; in West Africa celts are regarded with considerable superstition as "thunderbolts" and "axes of gods." In Rhodesia there has been discovered a very primitive type of human skull having heavy brow-ridges and a low vault quite unlike the cranial features of any known race, but our curiosity as to the time its owner lived remains unsatisfied.

There are in Egypt many stone monuments of great antiquity, but some of these are recent compared with undated migrations that are to be considered. Large stone monuments and sepulchres of Algeria and Tunis, many of which resemble those of southern and western Europe, were built by a race known as the "Mediterranean" which is thought to have entered Africa from the East.

So much publicity has been given to the researches of archaeologists in Egypt that the question will naturally be asked, "Who were the ancient Egyptians?" Examination of human remains shows that more than three thousand years before our era and for how long before that we do not know, the whole of Egypt was inhabited by a long-headed race of poor muscular development who were slightly below the average stature of mankind, being only 5 feet 5 inches in the flesh for men, and almost 5 feet in the case of women. In early dynastic times, say about 4000 B.C., an alien element poured into the Nile Delta. These newcomers were characterized by higher stature, larger and broader head, more prominent nose, and greater muscularity than the Egyptian inhabitants of the predynastic period. Most probably these intruders came from Syria, and their mingling with the older race produced a type which for a time was dominant in Lower Egypt. Then political developments affected racial history, for the White Crown of Upper Egypt was united with the Red Crown of Lower Egypt about the year 3400 (Meyer's estimate), and naturally this event led to a more rapid mixing of the predynastic and Syrian types. The blend so formed constitutes the historic or dynastic Egyptians whose physical type has remained remarkably constant to the present day. There have been Negro intrusions into Egypt from the South, Hamitic and Semitic

influences from Arabia, also Syrian and Persian invasions, but infiltration of new blood has been extended over long periods, so that the purity of the Egyptian racial type, once established, has experienced no fundamental change.

The ruins of Carthage remind us of the Punic wars between that city and Rome. For centuries the struggle, waged chiefly for possession of Sicily, was protracted until the Romans were finally victorious, and the great Carthaginian capital was reduced to ruins (146 B.C.). Popular opinion regards the sphinx and pyramids of Gizeh as extremely old, but the erection of these famous monuments takes us back probably not more than six thousand years.

For centuries archaeologists were interested in reading of the ruins of Zimbabwe which were mentioned in old records of Arabian and Portuguese travellers. These lofty, dry-built stone walls, which surround a conical altar, are now the resort of tourists who can approach them by a railway which terminates at Fort Victoria, only seventeen miles away. A travelling hunter rediscovered the site in 1868, and his announcement was followed by a description from the pen of Karl Mauch (1871). This aroused public interest as being the first account covering a space of three hundred years. Excavations by Theodore Bent (1892) and R. N. Hall (1902-04) showed that gold-smelting had been carried on in ancient times, also that the form of worship at Zimbabwe was probably the same as that known in Phoenicia and Arabia about 2000 B.C. There is the interesting suggestion that these Rhodesian gold-workings were a source of supply from which King Solomon drew the wealth for his temple, but until further excavation has been made the whole subject leads to speculation of a very uncertain kind.

Carthage, Egypt, and Zimbabwe present the student with many ancient and fascinating problems, but they

do not take us back to very remote times, for most of the monuments are datable. When, however, we ask who are the various tribes inhabiting the Congo forests, and what has been their history, we are receding to periods of which the historian has no knowledge. The Akka were known in earliest historic times, for an Egyptian monument tells us that King Pepy II (2300 B.C.) said, "Bring me gold dust, leopard skins and slaves; but, above all, bring me a pigmy alive and well that he may dance before me." The Egyptain word for pygmy was *tenk*, and the sculptures show the negrillo in dancing posture. The Akka and Bambuti pygmies live in the Nile Congo watershed, but many groups exist elsewhere. In the backwoods of Gabun (West Coast) are the Akoa, the Obongo live near the Ogowe River not far away, while the Batwas are scattered to the south of the Congo. The ethnologist does not know whether these pygmies are forerunners of the Negro race, or whether they represent offshoots which have degenerated in size and culture through long isolation in the densest parts of the forests. Akkas, Batwas, and Bambutis from the northeastern Congo region have an average height of about 4 feet 7 inches for men and 4 feet 3 inches for women. The skulls are shorter and broader than those of true Negroes, and in case of the Bambutis the skin color is lighter.

The South-African Bushmen, said by some writers to be racially allied to the pygmies, are now almost extinct as a pure race. Whatever may be the truth of this suggestion, the Bushmen, like the pygmies, must be regarded as the oldest inhabitants of Africa of whom we have any knowledge. The crossing of Bushmen with Negroes and Hamites has produced a mixed race known as Hottentots. Before a datable period Bushmen and Hottentots were forced by pressure from the Negro population

to make their way from the northeastern portion of the continent right to the southern extremity. So unable were the Bushmen to resist this racial pressure, that they were urged into the inhospitable regions of the Kalahari Desert. The stature of the Bushmen is not often more than 4 feet 8 inches. The skin is distinctly yellow, while the hair is short and sparse with an arrangement in separate tufts known as the "peppercorn" type. The forehead is straight, narrow, and prominent often with a heavy brow-ridge, while there is a width of cheek bones and narrowness of chin which give a Mongol-like cast to the whole skull. The beard and body hair are very scanty. The finger nails, unlike those of the Bantu, are not light colored. On account of cave paintings and stone implements of Bushman origin bearing a resemblance to similar products of the old stone age in Europe, also taking into consideration the discovery of negroid skeletons in Mentone (southern France), the suggestion has been made that Bushmen, who once lived far north in Africa, actually crossed into Europe. Or it may be that Bushmen and the cave artists of Europe represent two branches of an original stock.

The original home of the Negro appears to have been in the region of the great lakes of East Africa, from which point the race expanded rapidly at the expense of the Bushmen and Hottentots. The Negro himself was, however, destined to be pushed right across the continent from east to west as well as in a southerly direction. The immediate cause of this great migration, which has profoundly affected African history and culture, was the intrusion of successive waves of Hamites from Arabia. A glance at Plates III, IV, and XLI will make clear the essential distinction between Negro and Hamite. The Negro is shown to be heavily built, while his features are

broad and coarse. The Hamite as represented by a Somali is taller, more slender, lighter in color, has straighter hair, and a more refined cast of features which include a narrow, prominent nose. Ethnologists consider that early waves of this Hamitic invasion passed along northern Africa. Although there is room for discussion and varied opinion, perhaps the earlier Hamitic immigrants gave rise to the archaic Egyptians, while the succeeding waves produced Libyans, sometimes named Berbers, of the eastern Sahara. Such names as Kabyles and Tuaregs refer to peoples of the Sahara who are blood relations of these early Hamites, but it must always be borne in mind that these people of Hamitic extraction mingled in every possible degree with tribes of Negro origin, thus producing every shade of complexion and degree of stature.

Lightest in skin color are the Kabyles in the hinterland of Algeria, the Tibbu of Tibesti, and some of the Fula, a people originally settled in the Senegal, but now located as far to the east as Dar Fur. Habits of life have, of course, been greatly determined by the extent to which Hamitic blood mingled with that of Negro tribes. The Hamites were pastoral nomads forever wandering with their flocks and herds in search of water and pasture, while the Negro is essentially an agriculturalist. The Masai of Kenya Colony, East Africa, are Hamitic in appearance and culture; for they are tall, sparsely built, and devote their time to cattle-rearing, while the Akikuyu, near neighbors of the Masai, are less Hamitic and more negroid in appearance, and in addition they preserve the negro habit of burning clearings in the forest where agricultural operations are carried out. The Hamites were a warlike people, and in the great military organization of the Masai may be seen a recurrence of the Hamitic love of conquest.

Hottentots differ physically from Bushmen in being taller, less yellow, and in having hair with a less pronounced "coil." In 1652 when the Dutch first settled at the Cape, Hottentot tribes were to be found from the extreme south of the continent up to the Orange River. Since then mixture with Bushmen and ill-treatment have scattered these ancient people; but fortunately one or two fairly pure groups remain. The Namaqua living on each side of the Orange River estuary are said to preserve, better than any other group, the original Hottentot appearance, language, and culture.

He who is interested in Africa will soon encounter a number of terms which will give rise to some difficulty and confusion of thought. The Semites were a brown-skinned people, forerunners of the modern Arabian type, who sent out successive waves of migration from Arabia to Mesopotamia, Syria, and East Africa. These Semites, of course, influenced east and north Africa in language, physical traits, and customs, while very important in these respects is the great Arab invasion along the north of Africa about A.D. 700. The Arab has been everywhere in Africa as a trader and slaver, whose contact has been indelibly stamped on many parts of the continent. The "Swahili" (the term is correctly linguistic) are a people of mixed Negro, Hamitic, and Arab blood living along an extensive stretch of the east coast near Zanzibar. Bantu is a language spoken in the equatorial region south of a line from the River Rio del Rey to Lake Albert Nyanza. This linguistic term is applied to large groups of people who are distinguished as Eastern Bantus in Nyassaland; Southern Bantus (Zulu tribes, Bechuana, etc.), and Western Bantus (Herero of southwest Africa). The term Kafir has no scientific meaning, for the word is Arabic for "infidel." Hamites and Semites probably repre-

sent divergent branches of one original stock, though their racial and linguistic affinities have not been fully ascertained.

The languages of pygmies are probably very limited in vocabulary as a result of simplicity of life. Hottentot and Bushman languages show considerable similarity, both having guttural, palatal and dental clicks, also distinction of meaning by tone when one word serves to express several things or ideas. Hamites by their invasions supplied languages known as Hamitic, while Semites provided the Semitic elements. Both Hamitic and Semitic languages have been mingled with Negro tongues in every degree. In West Africa there are many great linguistic families such as Yoruba (Niger Delta and eastern portion of the Slave Coast), Ewe (western portion of the Slave Coast), also Tshi and Ibo. As a rule a linguistic family includes many tribes possibly of varied appearance, customs and habits, while the number of dialects is beyond count. Any one dialect of a linguistic family might be understood only by people living in an area of a few square miles. In the Cameroon country a range of mountains or a strip of forest will make a dividing line, on each side of which are people whose languages are so different that conversation is possible only by symbol and gesture. A scholar who speaks of similarity of languages usually refers to fundamental resemblance only. There may be basic similarity of structure and widely divergent vocabularies.

The difficulties will be made clear if it is realized that in Africa we are dealing first with physical characters of people, secondly with languages, and thirdly with beliefs, habits, and customs, collectively termed "culture." Then let us picture an original population of, say Negroes, pygmies (Negrillos), and Bushmen, each having as a

group its own particular physique, language, and customs. To complete the story we have to visualize the entry of different races from Arabia, each forcing on the original inhabitants of Africa some change in the main factors of life. The problem is complex, but one fact saves the ethnologist from confusion, and that is that intrusive races, likewise the people who were forced from the east of Africa, followed two definite routes marked out by natural configuration of country. These routes of racial migration lay across from east to west along the north side of the great equatorial forests, also down the east coast from Somaliland to the Cape of Good Hope (see Map of Racial Migrations).

DEVELOPMENT OF AFRICAN HISTORY

Habits, customs, and beliefs have grown up in a certain historical environment which includes a development of kingship, law, social organization, tribal government, unwritten literature, and language. From these factors it is misleading to separate a few thousand specimens to be shown as if they represented the life of a continent; in other words, objects and materials require their moral, historical, and intellectual background.

To those who have never been interested in African history it may appear from general accounts of travel and exploration that African peoples are without coordination and social solidarity. Before the interference of Arab and European immigrants and conquerors there were great Negro kingdoms, self-created, self-organized, and, as a rule, despotically governed by a supreme chief, who ruled through his vassals over an enormous area. Between these kingdoms there existed the greatest hostility which expressed itself in incessant warfare resulting in the alternating rise and fall of great empires. Among minor kingdoms and tribes within a kingdom there was considerable warfare, a fact of which both Arabs and Europeans took advantage in order to secure the prisoners as slaves. The point to realize is that the African native had in time past sufficient organizing ability to create and maintain his own laws, social systems, and political parties.

As far back as the sixteenth century Dahomey, Ashanti, and Benin were great empires of West Africa noted for their despotic governments in which the monarch

had absolute power. Human sacrifices on a vast scale were carried out after war, also at the death of a king in order to supply him with slaves in the spirit world. All ceremonies dealing with the accession of royalty in Ashanti have in time past and present centered round "the golden stool" which contains the soul of the nation, and is therefore carefully guarded and reverenced. Present-day ceremonies in Ashanti include the feeding of ghost of chiefs by pouring the blood of sacrificial animals over their stools. The court of the king of Dahomey attracted special attention from Sir Richard Burton and other travellers because of the "Amazons," a bodyguard of several thousand women who were sworn to military service and celibacy. Benin merits special attention on account of the wonderful works of art in bronze and ivory which were associated with religious ceremonies performed at altars where human sacrifice was made.

Bornu, dating from the tenth century, is the oldest state in the Sudan. Its military supremacy was due to a prince who welded into one kingdom the provinces of Kanusi, Kanemba, Zoghara, and Teda. The state owed its commercial supremacy to its situation at the southern end of the Saharan trade route from Tripoli. The chief trading centre of Bornu from mediaeval times has been Kuka. The most renowned sheikh was Omar who came into contact with the explorers Barth and Nachtigal.

From the sixteenth century to recent times there was a great Congo empire whose successive rulers, taking the title of "Great Jumbo," ruled from the Zambezi to the Kasai River. In 1890 this potentate recognized Belgian authority, and a few years later his empire was divided between Congo State and Angola. One great empire with San Salvador as its capital covered the whole area to the north and south of the lower Congo, and held dominion over

the Bakongo, a large tribe with many subdivisions speaking various dialects of the same language. The ruler of this vast territory had, in the sixteenth century, ambassadors as far away as Rio de Janeiro. In the eastern Congo were the Ma Neyma, notorious for their warlike qualities and cannibalism, who by aiding the Arabs in slave-raiding expeditions spread terror among all surrounding peoples.

In the period 1818-28 the renowned Zulu leader, Chaka, was at the head of a greatly feared military organization in which all males had to serve until they were forty years of age. Cetewayo continued the policy of Chaka in waging incessant and exterminating warfare, but in 1879 he was defeated by Britain and taken as prisoner to Capetown. History of the Zulus is too complex to follow in detail, but the main fact is the northward extensions of these people. Some Zulu tribes such as the Angoni and Matabele revolted against the despotism of Chaka and migrated northward to start new kingdoms on the shores of the great lakes Tanganyika and Nyassa, while one branch of the Angoni penetrated as far north as Lake Victoria Nyanza, where they were known as Ruga-Ruga.

The Masais of Kenya Colony and the northern part of Tanganyika Territory are now very restless under European control, for they are a military aristocracy with a long history of conquest in which the military system demanded the service of all men up to the age of thirty years.

The great kingdom of Buganda by reason of the superior intelligence of its people exercised dominion over the area now known as the Uganda Protectorate to the north and east of Lake Victoria Nyanza. There is a difficulty in estimating the antiquity of this kingdom, but the genealogies of reigning chiefs go back over thirty-

two generations and as is often the case, early events are inextricably mixed with fables and mythology. Speke, who arrived at Mengo in 1862 when on an expedition to explore Victoria Nyanza, was the first European to penetrate to Buganda, where he found an absolute and powerful despotism. The chief having received a gun as a gift was at once about to try its effect on a slave. There is ample evidence to show that lives and property were completely at the king's disposal.

Abyssinia is remarkable as an African kingdom, which in spite of centuries of surrounding Mohammedan influence has preserved a form of Christianity since the conversion of the country by Frumentius, a monk of Alexandria, in the fourth century. The Christianity is of a debased type harboring much that is superstitious and of pagan origin. How ancient this Abyssinian kingdom is we do not know, but under the name of Ethiopia it has existed for many centuries; the kings in fact trace their descent from King Solomon and the Queen of Sheba. The church owes allegiance to the Coptic Church of Alexandria. The ecclesiastical head or holy "Abuna" is so sacred that he may bless the people by spitting on them. This curious method of conveying a greeting or blessing is apparently a Hamitic custom which still survives among the Masai and the Nilotic Negroes. The kingdom of Abyssinia has many races and tongues, prominent among which are Semitic, Hamitic, and Negro elements.

LAW AND TRIBAL GOVERNMENT

Within these great empires were many minor chiefs, small alliances, and village communities representing a whole hierarchy of government in which social prestige was dependent on blood relationship with ruling chiefs, special trades and occupations, age groups, and priesthood. At the present day there are many powerful administrators, such as the Emirs of Katsena and Sokoto, who rule with intelligence subject to a veto from British Crown Residents. In many village communities the ruling chief officiates as high priest; this occurs among tribes of central Cameroon where the chief offers sacrifice to the ghosts of his predecessors. The office of medicine-man is usually hereditary. Long periods of initiation coupled with supposed occult powers give social distinction. Brass casters among the Bagam tribes of Cameroon are a special trade caste of high distinction. The same may be said of wood carvers, and to some extent of smiths, though their status varies greatly in different parts of Africa. Age is usually a necessary qualification for service on village and tribal councils. The Masai system imposed a long period of military service before a man could act as a councillor. This system of rising by age groups is known among the Kru of Liberia, and perhaps the most elaborate age-group system is found among the Galla of Abyssinia and Somaliland. Each Galla tribe is subdivided into groups named *gada*, all males of which are initiated at one time. The fourth grade, consisting of men thirty to forty years of age, is the governing body. Among the Gallas, as in the case of West African people cited, occu-

KABYLE
WEST HAMITIC
SEMITIC
CANARY IS.
WEST HAMITIC
SIWAN
SMALL GROUP OF WEST HAMITIC SPEECH AMONG THE SEMITIC LANGUAGES
SEMITIC
SEMITIC SPEECH
WEST HAMITIC
SEMITIC
WEST HAMITIC
INCLUDES
TUAREG
SPOKEN IN AIR AND HOGGAR
TIBESTI
SUDAN
NEGRO SPEECH
WITH ANCIENT LIBYAN ELEMENT IN TIBESTI
EAST HAMITIC
SEMITIC SPEECH
SEMITIC SPEECH
KANURI
KORDOFANIAN
FULBE
E. HAMITIC
HAUSA
VOLTA GROUP
MANDINGO
SUDANIC NEGRO SPEECH
HAUSA
CHARIEN
NILOTIC NEGRO
UBANGIAN
NILOTIC
AND BANTU
SUDAN NEGRO AND BANTU
YORUBA
LIBERIAN GROUP
EWE
EAST HAMITIC,
CUSHITIC
FOCI OF SEMI BANTU DEVELOPMENT
NILOTIC AND BANTU
FOCUS OF BANTU DEVELOPMENT
NILOTO HAMITIC
ZANDAWE
CLICK LANGUAGE
AFRICAN
LINGUISTIC GROUPS
COMPILED FROM MAPS OF DELAFOSSE, W. SCHMIDT, G. BUSCHAN, AND H.H. JOHNSTON.
BANTU
MADAGASCAR
MALAYO-POLYNESIAN
NUMEROUS DIALECTS
BUSHMAN
HOTTENTOT

pation determines social status. The Watta Galla are a low caste on account of the lowly and miscellaneous animals which they hunt and eat.

Contrary to expectation chieftainship, especially when combined with priesthood, does not mean liberty, though great influence and power are exercised. Mr. Charles Partridge, a British official, visited a chief, Ekepi, in 1903, at Etatin on the Cross River, southern Nigeria. This semi-divine ruler lived in a compound formed by the huts of his household, among which was his private residence decorated within by human skulls and *juju* (sacred) images. This potentate sat on a clay couch with each foot resting on a human skull, and in this attitude described his forcible election and restricted liberty. "It is an old custom," he said, "that the chief shall never leave his compound. I have been shut up ten years, but being an old man I don't miss my freedom. I am the oldest man of the town, and they keep me here to look after the *juju* and to conduct the magical rites when women are about to give birth to children. By the observance of these ceremonies I bring game to the hunter, cause the yam crop to be good, bring fish to the fisherman, and make rain to fall. To make rain I drink water, squirt it from my mouth, and pray to our big gods. If I were to go outside this compound, I should fall down dead on returning to this hut. My wives, who cut my hair and nails, take great care of the parings." This care is necessary in an African primitive community for two reasons. In the first place the parings from a holy person are sacred and of great efficacy in preparing potions. Then again, an enemy who secures any part of a person, or even a piece of his clothing, is thought to be able to work powerful magic against the owner of these fragments.

Almost every tribe is governed by a complex social system regulating marriage, inheritance, and ownership of land. In order to study the native systems of relationships, the ethnologist resorts to what is known as the "genealogical method." This procedure consists of securing the services of an elderly intelligent informant who is asked to give his genealogy. When the names of individuals in the family tree have been ascertained, there is no great difficulty in finding out the names of relationship used by the informant for his people. It is also necessary to know how the relatives address him.

In all tribes there is a scheme of marriage prohibitions, though the schedules do not agree as to what is and what is not an incestuous marriage. People of Ashanti say that each man and each woman have in them two distinct elements, *mogya* ("blood"), and *ntoro* ("spirit"). The former is inherited from the mother and can be transmitted by her alone, while the latter is received from the father and is transmitted by him to his offspring. There are in African society, as among most primitive peoples, "exogamous clans," and tribal law dictates that a member of a clan shall marry outside his or her clan unit. In Ashanti clan descent is traced through the female, and authority in the family lies mainly in the hands of the mother's brother. Infringement of the law demanding marriage outside the clan is punished by death or expulsion for both parties concerned.

There are in Ashanti, as in many other parts of Africa, totem clans formed by separate groups of people who take as their emblems such animals as the python, cow, dog, or tortoise. As a rule, the members of a clan are forbidden to eat the flesh of their totemic animal, or the law may demand that the flesh shall be eaten on only one day.

Among the Baganda of East Africa descent is reckoned on the father's side, therefore the child belongs to his or her father's clan, and takes his or her father's totems. But with royalty the rule was different. Every prince belonged to the clan of his mother and took his mother's totems. In addition the Lion and Leopard clans claimed to be descended from princes, and in consequence included all princes among their members.

It is quite impossible to state any general rules of kinship and marriage for Africa as a whole, for arrangements differ considerably even in small areas. Among Muslims of West Africa the marriage of first cousins is permitted, but the marriage of cousins would among many pagan tribes of Nigeria be regarded as incestuous. It would be regarded as incest among most tribes of northern Nigeria for half brothers and half sisters to marry, but near-by, among the Yoruba, such marriages are not uncommon. The levirate, whereby a man marries his deceased brother's wife, also the sororate, a term applied when a man marries his wife's sister, are forms of marriage widely known in the northern provinces of Nigeria. Sons inherit and marry their father's wives among certain Yorubas, also among the Munchi of West Africa, and far away among the Shilluk of the White Nile the practice is followed.

In all parts of Africa masters had the right to determine the marriage of their slaves; for example, a master who had a female slave could give her in marriage to the male slave of a friend, and he would have a marriage price for his female slave, also the rights over any children born of the marriage. The practice of having several wives, though allowable in all parts of Africa, is a custom which only the wealthy are able to afford. In all these arrangements there is the idea of a woman as property

which must be kept within the family. Among the Nupe the principal wife alone sits upright at meals, the others being required to crouch in token of subservience.

Polyandry is a system of marriage in which one woman marries more than one man; such an arrangement is found among the Gwari, Rukuba, and Jarawa of the northern provinces of Nigeria.

The effects of slavery have been very far-reaching in affecting languages, customs, and beliefs; for quite apart from European and Arab slave-raiding, many tribes have been willing to sell their prisoners of war and criminals into bondage. In times of distress pagan parents not uncommonly sold their children, and there is a record of children selling their father for a sack of corn.

Among tribes under the influence of Islam there is a natural penetration of Mohammedan legal codes, but with pagan tribes criminal law, likewise that relating to property and persons, is part of an unwritten body of tribal custom, handed down to the younger generation by elders during special initiation ceremonies.

Adultery would most generally be regarded as a theft for which reparation must be made in payment. Before European intervention murder was regarded as a private injury rather than a public offence, and provided the murderer could escape the first violent retribution, he would be reconciled to the family of the murdered individual by paying blood money, or perhaps by working for the bereaved family. When a blood feud arose, for example, among the Bachama, any one of the murderer's family might be put to death, so the whole family fled and remained in exile for a year; this is a common procedure among primitive peoples, known as "collective responsibility." Ideas regulating conduct and morality

apply, as a rule, within a small social group, and the extension of laws respecting life and property to members outside that group is a slow evolutionary process. A Masai thief is punished by a heavy fine of cattle or weapons which has to be paid to the man from whom the goods were stolen. Sometimes the thief is severely beaten, or his hands may be burnt with a hot stick. The Ba Thonga condemn theft, not because it is immoral, but because it renders normal social life impossible. A thief caught stealing mealies has to hand over his own field to the man whom he attempted to rob, and in addition to this heavy punishment the thief has to pay a fine of an ox. Baganda law respecting theft recognizes a distinction between offences of men and women. When a woman was caught stealing food from another woman's garden, she was fined. A man who was caught stealing food was killed on the spot. House breakers were killed immediately; the relatives would disown the offender so completely that they refused to bury the body. Among the Masai a man injured in a private quarrel may secure damages from his opponent to the extent of eight cows for the loss of a limb. There is a gradation of fines right down to compensation for loss of a tooth. A man may therefore fight with good courage, knowing that he cannot be entirely the loser. Trial by ordeal is used everywhere in Africa. An accused man of the Masai tribe drinks blood given to him by a tribal elder. Appeal to spiritual powers is made in the words, "If I have done this, may god kill me." If the man has committed the crime, it is said that he will die in consequence of the appeal, but if innocent no harm will befall him. Generally speaking, the certainty and severity of punishment depends on the social standing of the offender. In Dahomey a

culprit of high rank would substitute a slave to take his punishment.

Satirical songs sung at village dances are a form of restraint known in African as well as in many other primitive societies. The Nandi of East Africa say that shame is like a two-edged knife cutting in every direction and going deeply into the heart. At village festivals among the Boloko and other Congo peoples, the greedy man, the thief, the coward, the worker of black magic, and the incestuous are ridiculed and scorned by musical chants. In addition to this form of restraint every African tribe has a collection of stories, many of them quite humorous, pointing out the value of courage, honesty, and other virtues.

"Taboos" or restrictions are an important factor in influencing conduct. Thus a man will protect his yam patch with some object such as a stone of peculiar shape, or a bundle of rags and leaves. These symbols, especially if magically treated by the medicine-man, place a taboo on theft or damage directed against the particular piece of property they guard.

LANGUAGES AND LITERATURE

In addition to history, tribal law, social organization, and moral codes, there is another aspect of intellectual life which is not easily represented by museum exhibits. Attempts of natives to commit their languages to writing have been very few. Arabic is, of course, a written language; missionary effort has resulted in the translation of parts of the Bible into hundreds of native dialects, but generally speaking African languages are unwritten. An exception is the Vei language of Liberia which has two hundred written characters, and Delafosse claims that the script was used several centuries ago. This statement does not imply that there is no literature, or that the African is lacking in imagination, inventive power, oratory, and sense of humor. Zulus in particular are fluent speakers whose discourse is expressively interpolated with metaphor and imagery.

In the Congo Basin are scattered groups of Negrillos; for example the Batwa, Bambuti, and Akka, having languages which have not been thoroughly and comparatively studied. Negrillo tribes are primitive hunters, and there appears to be a close connection between occupation and growth of language. Batwa language is said to be strongly onomatopoetic; for example, the names of animals are words having sounds which in some way imitate the noise made by animals. Sir H. H. Johnston states that some of the Bambuti pygmies of the northeast Congo speak a degraded form of Bantu, and in general pygmy groups may be said to borrow the languages of

their nearest neighbors in addition to acquiring many of their cultural objects.

There are several Bushman dialects resembling one another in the names of common things and animals, but retaining important distinctions in the great body of the vocabularies. The Bushman language abounds in the use of "clicks," phonetically classified as dental, palatal, lateral, and cerebral. In the Sesarwa branch of the Bushman tongue there are high, middle, and low tones to distinguish the meaning of words otherwise precisely the same. Thus *gaa* (high tone) means "to lean on"; *gaa* (middle tone) means "an effort," while *gaa* (low) means a "block of wood."

Namaqua is the purest existing representative of the Hottentot tongue, and the general opinion seems to be that Bushman and Hottentot languages, though closely connected in the remote past, have been separated so long that the degree of resemblance is now slight.

Sudan Negro speech, by no means thoroughly studied and classified, is prevalent in the area lying between the southern border of the Sahara Desert and the northern fringe of the great equatorial forest zone, a broad strip of Africa extending across the continent from 40° E. long. to the west coast. With the exception of the Kalahari where Bushman speech prevails, and the southwest coastal strip of Africa, where Hottentot dialects are known, the Bantu Negro speech extends from the extreme south of Africa to a line drawn across the continent from Mombassa to Duala.

When dealing with racial migration in Africa, mention was made of Hamitic and Semitic invasions coming by successive waves into East Africa, so driving the true Negro westward across the continent. Hamitic speech

falls into three main divisions, the eastern Hamitic as spoken by Somali, Galla, and Danakil; the Nilotic-Hamitic as spoken by the Masai of Kenya Colony; and the western Hamitic as spoken by Kabyles of southern Algeria and Tuaregs of the western Sahara. Semitic speech has influenced the tongues of Libya to the west of the Nile valley, and is a fundamental element in the tongues of Tripoli, Algeria, and Morocco.

One objection to this classification is that Bantu has incorporated some non-Bantu languages and that Bantu itself, a word often used as if it made very absolute divisions, is a group of Negro languages distinguished by the uniform method of showing concord of noun, adjective, and verb, by means of prefixes. The Negro or Sudanic languages are divided into two sub-families one of which, like Bantu, classifies nouns by means of prefixes that denote gender and case. The other Negro languages are isolating, almost monosyllabic, and the meaning of the sentence depends on the order of the words. In dealing with tribal names and areas we find words beginning with *U* which means a portion of land (e.g. Uganda). The prefix *M* means an individual, as in the word Mganda; *Wa* or *Ba* signifies a people taken collectively (e.g. Wa Tusi, Ba Ganda, Ba Usli).

In West Africa there are several names implying linguistic divisions, any one of which includes scores of tribes. The word Yoruba is a term indicating at least some fundamental resemblance of speech, but the word may indicate any of a large number of tribes, Egba, Ilorin, Bini, Efik, Ekoi, and Munsli, located over vast areas of Nigeria. Ewe is a linguistic term applied to the speech of many tribes in Dahomey, while Tshi is a similar linguistic grouping for the tongues of the Gold Coast.

Mandingo may be used in a linguistic sense, or to designate many tribes of similar physique. It is therefore evident that in African ethnology there is a difficulty of cross classification, ethnic, linguistic, and political; while the problems of study are often complicated by the presence of Mohammedan law, beliefs, and customs.

The intelligence of a people may to some extent be judged by their calendar and numerical reckoning. In these respects the Negro is far ahead of the Australian whose numbers stop at three or four. But even among fairly well developed African tribes powers of enumeration stop at seventy or eighty, after which the informant becomes confused. Trading people who deal with large numbers of cowries are good computers, and where women transact business they become better calculators than the men. Years ago, in Benin City, the king had official reckoners whose duty it was to record the lapse of time, but generally speaking no Negro can tell his age in years, though he may know long genealogies of his kinsfolk and be able to state whom they married and where they lived. Lapse of days may be counted by knots in string; and a notched stick, made to be split in half longitudinally, may serve to keep accounts between two traders. The Mandingo of Mungo Park's day (1800) reckoned time by moons and rainy seasons. Passage of years was marked by referring to some great event such as a military victory or defeat, a famine, or a plague of locusts.

Tales of primitive peoples are interesting because in places widely separated similar stories are narrated. These are frequently of the humorous type which often inculcates some lesson of modesty, patience, or courage by reference to the adventures of animals and people. The interesting problem is the question of independent origin or possible distribution from one or more centers.

A story of the Cameroon purports to explain why the deer has a long neck. When the turtle suggested a race, the deer laughed saying, "Why, you will look funny with your short legs." The contest was arranged, however, and on the preceding night the turtle placed seven of his brothers and sisters, who were the same size as himself, along the course. To each he gave the instruction, "When the deer arrives say, 'Where have you been? I have been here a long time.' " The race took place as arranged, and the deer was bitterly disappointed; for whenever he paused, a voice asked where he had been. He began to despair, but travelling his very fastest reached the end of the course only to find the turtle calmly waiting for him. The deer was so vexed that he placed his neck in the fork of a branch, intending to take his own life, but being suddenly startled by a leopard he withdrew his head with a jerk, and so ever after had a long, thin neck.

The story of the turtle who wished to obtain meat for a feast, but was too poor to purchase it, is one of a large group of tales showing humorously how a small animal by his wits gets an advantage over larger and stronger creatures. The turtle decided that at a feast they would have meat of the elephant and the hippopotamus, so taking with him a strong rope he said pleasantly to the elephant, "If I go into the river can you pull me out with this rope?" The elephant's great trumpeting laugh sounded through the forest. "Why, of course, I can pull you out, you poor thing," he said. Quickly the turtle made fast the rope round the elephant's neck and told him to stand still with his eyes shut until he heard the word, "pull!" Then speaking gently to the hippopotamus, the turtle asked whether that strong animal could pull him into the river. The hippopotamus was quite certain

he could, so the free end of the rope was made fast round his neck, and he was instructed to close his eyes and wait for the order to heave. As fast as possible the turtle got to a safe distance before he shouted "pull." The great elephant strained as he thought to pull the turtle out of the river, and at the other end of the rope the hippopotamus tugged with all his might, until at last both animals were strangled and the turtle had sufficient meat for the great feast.

The unwritten literature of African tribes is not entirely concerned with fables, for the history of the great kingdoms in the form of genealogies and accounts of people and their prowess has been handed down by word of mouth for many generations. Such records are taught at initiation, especially in ceremonies devised for the education of sons of chiefs, and most old men of the tribe are repositories of tribal lore.

Clearly then, primitive races of Africa have their history, government, social organization, law, literature, and language—all very important factors. In the following pages other aspects of native life are explained with reference to objects classified according to the geographical and ethnical divisions from which they were obtained.

Cameroon, but everywhere pagan tribes exist in much the same condition physically and intellectually as they did centuries ago. However, European influence and culture have checked certain aspects of native life, such as human sacrifice, cannibalism, and the terrorism of secret societies. These features, along with head-hunting, without doubt survive in many isolated localities far from the administration of civilization. There is then a fundamental paganism gradually giving way before superior religious influence, trade, and education, which are making advances from both the coastal areas and the north African states of Morocco and Tripoli.

Hausas, Fulani, and Mandingoes are Negroes with an admixture of Hamitic blood from the Berbers of north Africa. Among these traders, cattle-keepers, and skilled workers in leather and cotton there is a large body of well-clothed, intelligent people, not a few of whom are occupying high positions as administrators. Mandingo tribes along with Tukulor people still show the industry, commercial enterprise, and skill in handwork which enabled them years ago to dominate the Negro kingdom of Ghana. The customary dress among all the more advanced peoples consists of wide breeches narrowing at the knee and a surcoat often richly embroidered (Case 15A), while swords, daggers, and knives are carried in leather sheaths of excellent workmanship. Villages of the Mandingo, which are of considerable size, are usually surrounded by a defensive wall of sun-dried bricks. Similar material is used for erecting the square or oblong houses which are regularly arranged in streets. Two main stocks of the Mandingo people are the Kpwesi and Kru of Liberia; the latter are of remarkable build, having a well-developed torso, powerful arms, and short legs (Plate III). Kru boys are justly famous for their skill in managing

canoes through the surf, for on many low-lying stretches of coast sand-bars prevent vessels from coming close to the shore. The Mendi of Sierra Leone are partially of Mandingo speech, and their name is associated with the formation of secret societies which still flourish, and of which more will be said in dealing with primitive magic and religion. The Vei, living on the coast of Liberia and Sierra Leone, are of Mandingo extraction, but their shorter stature and different head-form suggest a mixture of Mandingo people with tribes who occupied the coastal area prior to Mandingo advance. Within this Mandingo group also lie the Bambarra tribes of the Senegal and Upper Niger. Between the Senegal and Gambia rivers are the Yolofs who, up to the arrival of the Portuguese, had a powerful empire which was broken into petty states by incursions of the Fulbe. The Yolofs are a tall, very dark-skinned, good-looking people who speak a Sudanic language.

Constant has been the struggle for supremacy among these dominant peoples of West Africa. The Hausa were broken by the Fulba in 1806; these conquerors, known also as "Fulah," established an empire from the Niger to Adamawa with a capital at Yola.

On the inner side of the great bend of the Niger are the Mossi who have been under French adminstration since 1898. Generally these people are tall, brown in color, long-headed, and distinguished by three parallel cicatrices on each cheek extending from the temple to the jaw. The better class dress is the tunic and drawers mentioned as the customary clothing for Fulbe, Hausa, and Mandingo, but the poor have a loin-cloth only. The greater number shave the head. In salutation both parties kneel and strike the ground with their hands. Father right here prevails, the father being the head of

the family and therefore responsible for training his children and arranging their marriages. In each village there is a family having an exclusive right to perform funeral ceremonies; there are ideas of life after death, but the spirit existence is thought to be merely a prolongation of earthly experiences. Before European intervention human sacrifice was made, the wives of a chief being immolated on the death of their husband.

The Ashanti have for centuries had a strong central government, but the Fanti of the coast have throughout recorded time existed as a tribe of village communities. The Bini of the great city of Benin and adjacent territory are famous alike for their record of human sacrifice and creation of works of art in bronze and ivory.

Benin was discovered by the Portuguese at the end of the fifteenth century, from which time onward the city was visited by Dutch, Swedes, and English. In 1896 a friendly British trade mission of two hundred and fifty men was destroyed by the king of Benin, there being only two survivors who reached the coast after incredible hardship.

Reports of the members of a punitive expedition, who removed the bronze and ivory (Cases 16A and 17A, Plates XX-XII) confirm accounts of crucifixion as a sacrifice to rain gods. It appears that early records of human sacrifice on a large scale had in no way been exaggerated. Living near Benin were the Sobo, Jekri, and Egba, weaker neighbors, who frequently exploited for plunder and slaves. A man of noble family who committed an offence against the state was sent home to take his own life. The wealthy could escape death and punishment by providing a slave to suffer in their stead.

In addition to the Dahomeyans of political history, a people well developed physically and intellectually,

there are in Dahomey many primitive tribes, who even at present are not well studied and understood. Near the mouth of the Volta River, which runs its course chiefly in Ashanti, are the Awuna, Agbosomi, and Krikor. So far as Dahomey is concerned, the dominant nation is the Fong, a people somewhat above the average height of surrounding Negroes. They are sturdily built, and are distinguished by a somewhat square face, deep-set eyes, flat noses, low foreheads, and a dark chocolate skin tinged with yellow and dull purple. The Mina of the coast are skilled surfmen, who in physique are taller and better developed than the Fong. In eastern Dahomey are the Nagot, a more primitive people than the Fong, who lack the power of organization shown by the latter.

To the north of Togo and Ashanti live the Mossi, described above, and the Gurma, both very slightly represented in Museum collections (Cases 13A and 14A). In the same cases are a few objects relating to the Konkomba and Dagomba of Togo Hinterland; other tribes located near-by are the Mangu, Kabure, and Guridegu, all primitive in thought and habit.

The Nupe are a people on the course of the Middle Niger. Formerly they were notorious slave raiders, and their language gives its name to a group of Negro tongues including the Gbari, Jukun, and Igbirra. In southern Nigeria among many other people are the Ekoi, Ikwe, Efik, Aro, and Inokun, all near the Cross River; farther west are the Ibibio, the Andoni and Ijo. This is a region of secret societies, strange ceremonial dances, magical practices, also snake and ancestor worship with beliefs in reincarnation.

From the cultural point of view the most interesting region in Cameroon is the central portion known as the

Grassland area. Here dwell the Bali, Bamum, and Bamenda, skilled in pottery, brass work, and wood carving (Cases 1A to 12A; Plates VI, XII, XVI, XXIV). In northern Cameroon Sudanic Negro influence is observable in appearance and speech, and the penetration of Hausa and Fulani peoples is spreading Islam and so raising the standard of pagan life. Nevertheless, there survive on the hill-tops savages and cannibals such as the Zumperi, a people of small stature and somewhat repulsive appearance, but industrious withal in their cultivation of cotton and tobacco. They breed dogs for food, and when the community is short of meat, the witch doctor hunts out a human victim. As late as 1917 a large heap of human skulls was seen in a Zumperi village. Tribes and sub-tribes of Cameroon are isolated in speech and intercourse, but generally it may be said that Bantu speech and influence strengthen as the Gaboon border is approached.

There dwell the Fang and Mpongwe, large groups of Bantu-speaking peoples in the area between the Ogowe and the Sanaga Rivers. The greater number of inhabitants belong to a stock on whom the Fang descended from a northeasterly direction. Two physical types are distinguishable—one with a broader skull, short face, flat nose, and thick lips; the other with a narrower, higher skull, a short face, a higher nose-bridge, and more refinement of the jaw and lips. The Fang are skilled workers in iron (Case 11A). Their brass spears are excellent in design and execution (Case 5A), while their basketwork and pottery are of a good standard. Notwithstanding this advance in the arts, the Fang are undoubtedly warlike cannibals who like human flesh as ordinary diet. Cannibalism in Africa, as elsewhere, is influenced by magical beliefs; men eat the heart of a victim in order to

impound his courage and other good qualities within their own systems. The use of the crossbow with poisoned darts is an interesting survival of ideas which were probably developed from fifteenth-century Portuguese sources (Case 7A).

A brief survey of such a vast territory is of necessity fragmentary and incomplete, but for general purposes a mental picture of the following kind will do justice to the subject. Along the shores of West Africa there is a heavy surf breaking on a low sandy coast treacherous to navigators, but in parts, for example near Duala in Cameroon, lofty mountains may be discerned not far inland. Imagine behind this wave-beaten coast a broad belt of mangrove swamp and tangled jungle, then a dense forest zone gradually giving rise to highlands, thinner vegetation, and parkland country. Along this more favorable zone swept Hamitic invaders conquering, and to some extent mixing with Negroes, who were ever and anon forced toward the coast into less favorable jungle habitats. These conquering Mandingo, Hausa, and Fulani, largely Mohammedan in religion and education, but retaining many pagan beliefs and customs, represent the highest culture strain. Downward one may proceed to consideration of naked cannibals such as the Zumperi, or head-hunters like the Kogoro and Attakka of the northern provinces of Nigeria.

It may be assumed that a man belonging to a ruling caste wears cotton clothing, possibly two or three complete tunics and wide drawers, often richly embroidered, and in addition he will have well-made leather sandals (Case 13A). In the north of Nigeria or Cameroon where horses are extensively used the rider will possess gaily ornamented horse-trappings of colored leather, high leather riding-boots, and round his neck may be hung an

expensive wallet containing the Koran. Square or cylindrical pouches of leather containing fragments of this holy book of the Mohammedans will doubtless be worn as armlets (Cases 11A and 13A).

In Case 15A are shown numerous articles of dress representing the personal clothing and adornment of very primitive peoples of Togoland, Ashanti, Dahomey, and French West Africa generally. From all these regions are derived large, wide-brimmed straw hats, possibly showing European influence, but of native workmanship, being made of split fibre from the raphia palm-leaf. String caps are also worn (Case 13A). Treatment of the hair varies from a close shave of the entire head, as among the Mossi, to the high elaborate chignons of Mboandem women of Cameroon. Everywhere women decorate themselves with strings of beads, bits of metal from old cartridges, armlets of ivory, wristlets of wood overlaid with thin metal, and fibre finger-rings (Cases 13A and 14A). Aggri beads with colored streaks in them have been known on the west coast for centuries, and possibly they originated in Rome, Carthage and Egypt; their use has often been of a magical kind, for example, a medicinal potion might contain a pounded Aggri bead. Women of the Bali and Bakunda tribes wear small aprons of plaited fibre; sometimes these are ornamented with cowrie shells which are units of trade and exchange. The saddle-shaped straw hat of the Wum tribe (Cameroon) is of the type specially made for the son of a chief. Heavy wooden and brass collars are sometimes worn by women of Cameroon (Case 10A), though these decorations do not attain the size and weight of similar ornaments from the Boloki and other Congo peoples (Case 19A). Round the necks of men and women are frequently suspended small horns filled with medicine supposed in some magical way to

guard against sickness, the evil eye, and attacks from crocodiles and leopards (Case 3A). From the Mangu, Konkomba, and Moba people of Togoland come some of the most inadequate coverings (Case 13A) which may be no more than a thin leather thong round the waist, or at the best a fringe of leather ornamented with cowries, or a short petticoat of rattan fibre or string. Home-made and imported calicoes are now becoming usual.

Personal equipment might include a snuff-box or tobacco pouch made from a small gourd; pipes vary from the plain wooden ones of the Maka (south Cameroon) to the large clay pipes of the Bali and Bamum of the central Cameroon area (Case 10A, Plate VI). A chief would have two small boys in attendance, one to carry his wooden stool and the other to transport his pipe, while a less fortunate man would carry his pipe in his waist cloth, or through a hole in the lobe of his ear. Personal treasures might include receptacles of wood or hide containing powder and face paint, a small knife for cutting tribal and ornamental scars, and a gambling game consisting of engraved pieces of hard calabash shell (Case 10A). These are tossed into the air or thrown into a shallow basket, after which there is a valuing process according to the manner in which the pieces fall. In the equipment of a very influential person there might be a fan of brass (Ashanti) to be waved by a slave, while often as a sign of rank a man will carry a fly-whisk of elaborate pattern ornamented with cowries (Case 14A). The Museum possesses an excellent collection of chieftains' staffs from Cameroon (Case 10A). These are remarkable because of the beautifully symmetrical patterns carved out of very hard ebony.

A prominent characteristic of almost any part of West Africa is the elaborate scarification of the body

with incised patterns that may cover the entire chest, back, and abdomen. A generation ago tribesmen were proud of their distinguishing marks, but of recent years there has been a tendency for the scarification of the body to become merely ornamental. Usually the patterns are made during youth, and as the wounds are irritated with colored earth and caustic juices, enormous scars called "keloids" form. The Banyan of the Cameroon have circles cut at the outer corners of the eyes and at the nose bridge, and in an extensive journey over the area under consideration it would be possible to find thousands of different incised local patterns more or less tribal in their import.

Occupying a prominent position in a special case in the centre of the Hall are three figures of medicine-men or witch doctors (Case 35, Plates VII-VIII). From birth to death the life of the Negro is concerned with magic which is inextricably mixed with religion, morality, law, medicine, and social organization. The primitive pagan portion of Africa is so permeated with witchcraft that if the subject is thoroughly discussed in relation to West Africa, only a brief mention will be necessary with reference to other parts of the continent.

As a rule, the office of medicine-man is hereditary, the knowledge requisite for performing the rites being handed from father to son. But this is not invariably the case; for a boy, who sees many spirits during his tribal initiation or reception into a secret society, is brought up by a witch doctor to whom a fee is paid. From his tutor the boy learns the difference between good and evil spirits. He is taught to howl in a particular manner, also to imitate the professional actions of his instructor. A boy who is subject to epileptic fits, may be thoughtful, retiring, or accustomed to hear what he

describes as "the inner voice calling." Such a youth is regarded as a suitable recipient for instruction in all branches of the medicine-man's craft.

With the main activities of the witch doctor are associated numerous ceremonial objects (Cases 21A and 22A) a consideration of which will serve to call attention to the various reasons for magical practices. These may be of a social nature conferring benefits on the community as in driving away demons of disease, casting out evil spirits, making rain, blessing the crops, manufacturing amulets against the evil eye, detecting crime, prophesying the future as regards success in hunting and warfare, appeasing ghosts by ceremonial dances and feeding; and in a general way keeping the community on good terms with the world of spirits. On the other hand, the medicine-man may use his power to terrorize individuals by extortion of gifts, threats, and personal violence.

The word *fetish*, from the Portuguese *feitico* ("sorcery, charm"), has been so extensively used and in such a vague way that some explanation is necessary. Almost anything from a wooden image to a rag or mixture of herbs may be a fetish, provided the object or substance has received a spirit within it, or has at least been the recipient of a muttered spell from the witch doctor. Almost every carving in the form of a human figure is apt to be classed in the fetish category, though this may involve the erroneous inclusion of figures of the portrait type, which are commemorative without possessing magical significance. It is quite impossible to state precisely the thoughts and beliefs associated with each human figure in Case 2A, but generally speaking they are of the ancestral type, each being the dwelling place of a spirit, which entered as a result of magical rites including the leaving of the image by the grave for a few days. Such

an image may be used in a great variety of ways, as a household god, as a village god over whom a special hut is erected (Cases 2A and 21A), or as a consultant in the hut of a medicine-man. Offerings of food are made, and for the reception of this nourishment, intended for the indwelling ghost, the image holds a wooden bowl or bag (Case 2A).

A client who is anxious about his goats, his yams, or the intrigues of his wife, may visit the hut of the local witch doctor who has an image of this type in a dark corner. After taking a fee, the medicine-man crouches down and whispers to the image, then after an impressive silence he makes answer in a ventriloquial voice to satisfy the client. If paid to injure an enemy, the witch doctor may drive a nail into the wooden image thus giving that enemy violent pain, but nails are driven for other purposes such as arousing the attention of the spirit and obtaining concentration on the petition; or iron may be driven in as a thank-offering (Case 21A, Plate XXVII).

The models of medicine-men bring home the fact that the witch doctor relies largely on the use of grotesque masks and head-ornaments (Cases 1A, 3A, and 8A, Plate IX) and dresses (Cases 3A and 4A), along with musical instruments (Case 3A), in order to impress his audience and the spirit with whom he is dealing.

Dresses may be of coarse fibre, feathers, or linen hung with charms such as fetish horns, strangely shaped pieces of wood, scraps of ivory, oddments of metal, boars' tusks, and leopards' claws. Masks represent ancestral spirits whose aid is invoked, so also do skin-covered heads (Case 3A) which, when attached to a fibre costume, are worked up and down on a stick so as to simulate changes in the height of the performer. Masks may be handed down as family heirlooms, but there is a general tendency to keep

all musical instruments and ceremonial regalia in a special fetish-hut, carefully guarded from the sight of women by a wooden figure at the entrance (Cases 2A and 8A).

The steatite figure (Numori) from the Mendi of Sierra Leone is of exceptional interest (Case 14A), for the origin is unknown to Europeans and Negroes alike. The Mendi find these stone human figures in caves, or when working in their fields, and hold them in awe as being of supernatural origin. These figures are said to have a kindly disposition, for if provided with a shelter in the yam field where they are fed with offerings of palm-wine and fowls, they will double the crop. Should the figure fail, the husbandman will give it a sound flogging.

The divination block in the form of a four-legged animal (Case 3A) merits attention, as it illustrates a custom of the Babanki of Cameroon, also of many Congo peoples of the Bushongo nation. The medicine-man who wishes to know the name of a thief moistens the back of the figure and, while rubbing a block of wood briskly to and fro, mentions the names of likely culprits; when the name of the guilty is pronounced, the block sticks fast. Divination may be carried out by many other means, one of which is illustrated by the bark box-receptacles at the feet of the figures of medicine-men. Each of these boxes contains a miscellaneous assortment of objects such as bones, nuts, skulls of birds, leopards' teeth, and small stones, which are shaken in the box by the witch doctor (Case 22A), who inspects their arrangement and makes an augury therefrom. Rain-making may be carried out by the shaking of a special baton (Case 3A). The king of the Banyankole of East Africa was asked whether his rain-makers ever refused or failed to get a downpour. "Yes," said he, "but I have them seated in the sun and fed with salt, which helps them to make rain." "And if

the floods are too great and the rain will not cease?" questioned the inquirer. "Ah! then I place the rain-makers in a well, and they are pushed under when they come up to breathe; this makes them use their magic quickly, and the floods cease," said the king. Presumably there is not keen competition for the office of rain-maker in that country.

Curing the sick is a daily routine of the medicine-man who usually starts with the hypothesis that all sickness is the result of black magic and spells worked by an enemy. Hence the procedure is directed chiefly to discovering by divination, poison ordeal or a "smelling-out" ceremony, who the malefactor may be. Or a demon of sickness may be expelled by hysterical dancing and drumming in which the patient is made to join. Possible potions, often of a disgusting nature, are administered. Or the sick man may be placed on a platform over a slow fire of magical herbs, whose potence is enhanced by the presence of an ancestral skull near the platform. No man need be a defenceless prey of the "evil eye" or muttered spell, for in addition to the amulets already mentioned and shown in Case 3A, the Banyang of Cameroon paint figures on their bodies as counter magic.

For laying ghosts there is great ceremonial required, such as seclusion of widows and ceremonial painting of all the relatives. Dances with musical accompaniments are sure to form part of the rites, and among the Dshang of Cameroon magnificent beaded masks are worn (Case 8A).

Medicine, magic, and music are inseparably linked in primitive procedure which, so far as West Africa is concerned, employs instruments of percussion; such as drums, rattles, and gongs; wind-instruments in the form of flutes and whistles; likewise stringed instruments in great variety of detail, but all separable into widely distributed types.

The eight-stringed, harp-like instrument from the Gaboon and Cameroon is a common West African form (Case 3A) bearing apparently a trace of Egyptian influence. The so-called "pianos" with cane "keys" have a wide distribution in West Africa and the Congo Basin, with the difference that types from the Congo are provided with metal "keys." The vibrating length of the cane strips, and consequently the notes, may be altered; while a further variation of pitch is secured by attaching wax to the under side of the "keys" (Cases 3A and 22A).

Drums are of many types: long drums for holding between the legs, small drums for holding under the arm or between the knees, and massive upright structures that one man alone could not carry (Plates XI, XVI). Small drums may be played with the wrist and fingers or by means of a curved or straight drumstick. Membranes are ingeniously tightened by use of wooden pegs and a cane rim. Cylindrical slit-drums used for signalling are described in connection with warfare (Cases 3A, 5A, 12A).

Iron gongs of the double type, sometimes of enormous size and great weight (Case 11A) are commonly used in ceremonial performances. Their distribution is wide in Cameroon and Congo, while as far south as Rhodesia they have been unearthed from the Zimbabwe ruins. Basketwork cases containing hard seeds make excellent rattles as do also waist, neck, knee, and ankle bands formed from the dried pericarps of sea-beans and other large fruits (Case 4A).

In wooden and cane flutes (Case 3A) the number of stop-holes varies from one to six. On most instruments an additional note may be made by using the open end as a stop-hole. Blow-horns (Case 5A) which have taken the characteristic reddish-brown color of old ivory are transversely blown as a call to magical ceremonies, war,

or hunting. Beautifully carved wooden staffs may be twirled by the chief performer at a ceremony (Case 10A), certain beaded staffs are used by women (Case 4A), while the chief as a master of ceremonies—for often a chief officiates as high priest—may seat himself on a magnificently carved wooden stool or chair (Case 12A).

Mention may be made here of several objects used as insignia of rank and authority, though there is no evidence to show that all are magically used. In Dahomey axes were made to commemorate special events such as victory in warfare, and a distinguishing name was given to the object by which it became known in the royal historical records. The knives with broad or curved blades were probably traded to Cameroon from the northeast Congo, where they are used as symbols of authority, though a few of them have a curve which carries the painful suggestion of adaptation to the neck of a victim. Among this class of objects are a black wooden sword from Senegambia and a richly carved mace ornamented with cowries, from Timbuktu (Case 14A). Horsetail switches and carved horn cups for palm-wine are likewise ceremonially employed (Case 3A).

Consideration of the medicine-man, his work, and equipment naturally leads to a more thorough investigation of the religious life of a community. There has been considerable argument respecting the relation of magic and religion, but so far as Africa is concerned, no cause for argument exists. The two are inextricably mixed in ancestor worship, snake worship, fertility cults, and admission to secret societies.

The Ibo of southern Nigeria believe that an ancestor can be reincarnated in more than one child. The medicine-man is called in to say from whom and what spiritual clan the infant is derived. Various ritual performances

are carried out by means of an ancestral image made for the occasion. The child is rubbed with red camwood powder. All the world over, from prehistoric times the color red has had a magical significance, possibly through analogy with blood, the life essence. Images rubbed with red powder to make them magically potent may be seen in Case 2A. The medicine-man may come to the conclusion that the child has arrived from a section of spirits having a particular tree or animal as their emblem. Then the rule follows that this infant must through life regard such an object as sacred, taking care, for example, to sacrifice to the tree before it is cut down. Twenty-eight days after the birth of a child the Ibo parents sacrifice a goat to the ancestral spirits.

Yoruba of the Nigerian Coast used to hold twins in such abhorrence that they slew both the mother and children; or, if inclined to be lenient, they drove the mother away from the village. The Kru of Liberia used to kill boy twins, but preserved girls; but all children were destroyed if more than two were born. Among the Hausa the first-born was put to death, and at the present day there is a survival of this superstition respecting the first child, for the father must never see the first-born being suckled by the mother. The Yoruba have a mother goddess, Odudua, holding a child, while attendants of small size support her.

A very well-defined ancestral cult is carried out in the Bagam area of Cameroon. There the reigning chief officiates as a high priest in ceremonies for feeding the ghost of his predecessor. Supplication is at this time made to ancestral spirits asking for ample food supply and fertility of women. The regalia for this ceremony are assembled in Case 3A. The exhibits include the flanged double gong, the five-stringed pluriarc, an ele-

phant-tusk horn, the horn of an antelope, a horsetail whisk, and a fibre garment, etc. When the body of a chief has been buried for some months, it is customary to remove the skull only for burial under the floor of a specially constructed hut, at the door of which is a wooden human figure called the "doorkeeper." The officiating chief pauses before the door of this sepulchral hut and announces that he has arrived to feed the ghost by blowing twice on a horn, and a further announcement is made by beating an iron gong with a stick. After a kid has been killed the blood is made to flow down a bamboo tube leading to the buried skull, while the chief says, "Father, this kid is for you."

Coarse gowns, sometimes decorated with feathers, are worn by attendants; the chief whirls his carved staff while dancing; ten women blow wooden flutes; the chief takes his seat on the ceremonial stool of leopard design (Case 8A), while an attendant hands the magnificent pipe and carved drinking-horn in which palm-wine is poured from a beautifully beaded flask (Case 8A). The carved masks representing buffaloes are worn at this ceremony by dancers (Cases 1A and 8A). On the evening following this ritual women prepare ground in which the head chief and three of his attendants plant seeds and seedlings which are expected to produce food for the ancestral ghosts. Then the voice of the High God is heard asking if all is well with the tribe.

The Ekoi of the Cross River, between Cameroon and southern Nigeria, are concerned chiefly with the worship of ancestors and natural forces. It is in this region that the skin-covered head-pieces are worn in ceremonial dances (Plate IX). In former times human skin was used (Case 3A), but now antelope hide is substituted. The Ekoi have two chief deities, "He of the Sky," and

"He of the Wind," but the whole bush is said to be peopled with countless beings assuming horrible half-human shapes. One of the lakes, a dreary stretch of water, is said to be the home of all the ghosts of the Ekoi tribe, and haunting the vicinity is a nature juju on whose good-will depends the prosperity of the country. Trees containing spirits are hung with votive offerings which are also placed near the entrances of villages to propitiate ghosts and to persuade them to turn away. Voodoo, a superhuman spirit of the Ewe-speaking peoples, had a great influence over the worshippers, many of whom were taken to the West Indies as slaves. There the Voodoo cult survives to the present day in the form of secret societies. The Ewe are remarkable for their multiplicity of gods, having special deities for trades such as iron-working, while Shango, the lightning god, is one of many nature gods.

The assumption appears to be that all ghosts are malevolent and anxious to exact penalties from the living. Mourners of the Mendi tribe, Sierra Leone, wear heavy stocks of wood on their ankles from dawn to sunset during funeral ceremonies, with the idea of placating the ghost of their relative. These people have an idea of crossing a "River of Death," after which there is a long journey for the soul. On the fourth day after burial, mourners of a Mendi family surround the grave where their leader says, "We come to let you know that we have not forgotten you. We are going to give you food before you set out on your long journey." A fowl is cooked with rice, and after offerings of these viands have been placed on the grave, the relatives eat the remainder.

Among the Ashanti, Nyame is a supreme being who dwells aloof from the affairs of men, delegating some of

his powers to representatives on earth. Then there is a company of lesser gods who in their turn are graded in a descending scale of power. All attendants of the king of Ashanti, including the tasters of his meats, were called "king's souls"; they enjoyed special privileges at court, but were slain on the death of their master that they might serve him in the spirit world. These people did not try to avoid their fate, believing that they would have a corresponding status in the spirit world. Ancestor worship in Ashanti takes the form of reverence for royal stools or thrones, which are kept in a ceremonial storehouse after being blackened with soot mixed with the yolk of an egg. The belief is held that the spirit of a chief may enter into his throne on special occasions when a sheep is sacrificed. At that time a reigning chief places food on the ancestral stools, saying, "My spirit grandfathers, come and receive this mashed plantain and eat, let this town prosper, and permit the bearers of children to bear children, and may all the people who are in this town get riches!" The Ashanti also sacrifice to Tano, the god of Tano River, through an officiating priest who throws eggs at a rock near the source of the stream. The priest then fills his mouth with palm-wine and squirts it at the rock, saying, "We have given you two eggs, here also is wine, we pray you for health, we pray you for life."

— The large wooden carving of a python (Case 12A) introduces the subject of snake worship which is practised today in several parts of West Africa. In Cameroon the snake is thought to visit graves, where it may receive the ghost of the deceased. In Ashanti and Dahomey there are python totems whose members regard the snake as their sacred emblem. The Ashanti say that their ancestors may be reincarnated in pythons, consequently these creatures are treated with great respect. If one is found dead,

people of the python totem bury the reptile after giving it a dressing of white powder. The python is an emblem of happiness in Dahomey, where a special priesthood exists to take charge of the reptiles. Any child who is touched by a python has to be initiated into the priestly sect. In Ashanti there is a creation myth relating to the python, who sprayed water over the original inhabitants of the earth in order to make them increase and multiply.

Python cults survive at the present day in the northern provinces of Nigeria among peoples known as the Kamuku, Gwari, and Tal. No man dare eject a python from his house even though it consumes his pigs and fowls, or threatens his children; for the Kamuku and others believe that a visiting snake is a reincarnated ancestor. These pythons are credited with giving either victory in battle or protection in defeat. Priests appear to handle great pythons with impunity; for, if called to a hut where a python is making too free with the live stock, the priest allows the great reptile to wind around his body, then he staggers away with it to the bush. When we consider the veneration of primitive peoples for animals symbolizing royalty, for example, the lion, leopard, and elephant, and when, in addition to this, attention is paid to totemic beliefs and theories of reincarnation, we are in a position to understand the representations of animals given in wood-carvings of various kinds (Cases 1A, 12A).

Ancestral cults may be allied to phallic worship which is of great antiquity and wide distribution. Museum collections show several examples of a man and woman placed back to back on carvings in wood and ivory. Such a design may be seen forming the head of a staff from the Dshang tribe, Cameroon (Case 4A). The Jaunde of southeast Cameroon have a well-defined phallic cult with initiation rites and periodical ceremonies. A huge figure

of a man is made lying on his back, mounds representing snakes are made; and the regalia of the performers includes the use of false beards, black and white hats, body paint, and necklaces of leopards' teeth. Objects excavated from the ruins of Zimbabwe include many phallic emblems said to be of Phoenician origin, and it may well be that the cult spread northward among Negro tribes.

Secret societies have their strongholds in dense forest regions of West Africa and the Congo Basin, where they persist in spite of the interdiction of European administrators. Such organizations have from very early times been a source of tribal authority and a means of enforcing law and respect for tradition, though doubtless their rule has been despotic and extortionate, especially toward non-members. Chiefs of the Mendi living near the Mano River, Sierra Leone, governed their territories principally through these societies, which at the present time provide many instances of victimization and cruelty. The life of any person who offends such a society is worthless, for sooner or later he will be kidnapped and put to death in the secret hiding place of the society. The Poro society is for men and boys, the Bundu organization is restricted to membership of women and girls. Only initiates who have suffered severe and terrifying ordeals controlled by masked figures may attend the meetings which are held secretly in almost inaccessible places. Within each society are social ranks, progress from one to another being regulated by payments and renewed initiation rites. Until a boy goes to the Poro bush, he has no real name, but receives one on initiation, at which time distinguishing cuts of the society are made on his body. The Bundu, like other groups of this kind, sentences to death any one who tries to pry into its mysteries.

The power of secret societies in Cameroon is declining owing to imposition of high entrance fees and a gradual spread of Christianity. There still exist, however, societies of great power, the Mboandem among the Banyan, the Nyankpe, and the Ndior societies among the Nguti and Bafo tribes. "Mboandem" is a society for women who are taught a new secret language, and are further distinguished by feathers in their hair. Dancing is one of the arts which is exercised by travelling communities whose members are carried on the shoulders of young men. These girls command a high price in the marriage market and, when they die, a special shrine is erected at the entrance to their town to commemorate them.

In attempting to give the outlines of religion and magic in West Africa the prominent part played by women has been neglected. There is evidence to show that the rôle played by females in African society is more important than has generally been supposed. Ashanti and many parts of West Africa are centres where girls are trained as priestesses, who have special initiation ceremonies, public offices, and high social status. Among the Ewe-speaking peoples girls selected for temple service were compelled to follow a three years' course of training during which they learned the chants and dances peculiar to the particular deity to whom they were dedicated as wives. In many areas of the Congo Basin female "Ngangas," though not so numerous as male witch doctors, are quite as much feared. Farther south among the Herero the duty of maintaining a sacred fire was entrusted to the eldest unmarried daughter of the chief by his "great wife." This girl bore the title "Ondangere," a word derived from the name of the sacred fire. Her duties included the rubbing of holy ashes on the foreheads of men who were starting on an expedition; she also sprinkled water on

mother and child at a naming ceremony. When the location of a village was changed, the priestess of the sacred fire walked at the head of the people and herds, carrying a firebrand from the old sacred hearth and taking the utmost care to keep it alight. In the past there were in Baganda temples of East Africa numbers of young girls dedicated to the gods. Their special duties were to keep guard over the fire in the temple, which had to be kept burning by day and night; these women had to guard against any profane article being brought into the sanctuary. In addition to providing wood and water, these dedicated girls guarded a sacred pipe and tobacco used by a medium before giving the oracle. The persons of these priestesses were sacred, and no man might show familiarity toward them; but they were not permanently celibate and shortly after puberty the god of the temple decided whom they might marry.

In approaching the question of warfare in West Africa (Plates XIII-XV) the subject of magic cannot be ignored, for there exist many charms which, properly prepared by the medicine-man and worn on the warrior's person, either insure immunity from death or wounds, or assure the wearer of victory. These miscellaneous objects (Case 5A) are small horns and pieces of wood, also dried fruits suspended by cords, from the Maka people of Cameroon, and leather wallets containing extracts from the Koran, which are used by the Hausa and many other tribes.

Warfare is quite general in West Africa, though, naturally, some people are more excitable and predatory than others. Contests may be of a private character involving a few families only, or they may extend to villages or whole tribes. Private quarrels arise from wife-stealing, cattle "lifting," disputes concerning boundaries,

charges of witchcraft, violations of taboo, failure to pay the dowry with a bride, and a great variety of other causes. Warfare involving large areas may result from empire-building, or refusal of vassals to pay their taxes to the central administration. Head-hunting is found among the Kagoro and Attakka of the northern provinces of Nigeria, where the strange custom exists of returning captured heads when peace terms are concluded.

Elaborate preparations are made for the more serious battles. Sacrifices are offered, the medicine-man makes an augury, and in Ashanti and Dahomey human beings were sacrificed to the gods of war. Local customs preceding the fight vary considerably; thus Ankwey warriors abstained from beer and suffered other restrictions before taking to the war-path. But the Wurkum, on the contrary, indulged in three days' dissipation to raise their courage, so they said. Sometimes each warrior has to furnish his own food and weapons; when the food is exhausted, he trusts to his foraging skill or power to compel tribute from villages which have the misfortune to lie on the war-trail. Among the Igara tribes wives accompany their husbands to cook food; and should the fight take place near home, the women go out with their men to the battle-ground to encourage them by shouting and waving branches of trees.

There was little mercy for the conquered who became slaves, while their effects, including women, were at the disposal of the victors. Return of the successful warriors was the signal for a wild carouse; possibly also there would be human sacrifice of prisoners on a large scale.

Defence might be of a very simple kind such as inserting sharp, poisoned bamboo stakes in paths leading to the village (Case 5A), or more elaborate defensive precautions

might be taken. In Bamum, Cameroon, an enormous area is encircled by ramparts and trenches, so that in time of siege people are able to till their fields within the fortifications. Abomey, the ancient capital of Dahomey, had walls of mud protected by a deep ditch filled with prickly acacia.

Warfare on rivers and near the coast is carried on by wooden war-canoes varying from simple dugouts to elaborate boats with ornamental prows and gaily painted paddles (Case 5A), such as those from Duala in Cameroon.

The dress of a warrior is chosen partly for utility, partly to make an imposing advance on the enemy, and to some extent to deceive the foe with regard to the numbers of the attacking party. War-girdles (Case 5A) form a means of suspending powder-flasks, snuff-boxes, knives, and charms; cowrie-shell head-dresses surmounted by horns would make an imposing sight if the Konkomba of Togoland wore them in battle (Case 14A), while feather head-dresses of the Jaunde people of south Cameroon appear to increase the numbers of the attacking force. Armor of various kinds is worn, the best known being the quilted armor of Bauchi Province, crocodile-skin armor from Cameroon (Case 5A; Plate XV, Fig. 2), and chain mail from the Sudan, said to have been obtained from eleventh century Crusaders.

Music plays a part in warfare as it does in most events of tribal life. Ceremonial dances accompanied by the greatest excitement and mimic warfare precede and conclude hostilities. Small whistles of wood and ivory to be suspended round the neck, ivory call trumpets surmounted by fetish figures, also war-horns to which amuletic objects are attached are of wide distribution in West Africa (Cases 5A and 6A).

The largest of the war-drums are massive, richly-carved wooden structures placed one on each side of a chief's house in the Bamendjo area, Cameroon (Case 12A; Plate XVI). An immense amount of labor and great skill are involved in carving these drums from solid blocks of wood, with primitive iron knives and adzes. The human figures on the drums are no doubt ancestral portraits, while the snake and lizard designs are popularly believed to be associated with the ghosts of the dead. The war-drum of the Banum, central Cameroon (Case 5A), is of long cylindrical pattern intended to be placed in an upright position, so that the membrane-covered top may be struck with the hands. The base is hollow so that contact with the ground gives great resonance. A well-carved longitudinal drum of the slit pattern, without membrane, comes from the Jaunde of Cameroon, who have a well developed drum language by means of which messages may be rapped out quickly over large tracts of country (Case 5A). Similar slit signaling drums come from Dahomey (Case 14A).

Ashanti possesses the most remarkable of drum languages. In this area there is "drum talking" as distinct from "drum signaling" by means of a prearranged code. From the membrane drums, said to be male and female, the drummer of Ashanti imitates the exact sound of words; he gives tones and punctuation on which the meaning of messages depends. Drumming and magic are closely associated in Ashanti, so that before the signaling begins special ceremonies invite all the spirits involved in drum construction to enter the instrument. In the wood of the drum there abides the spirit of the forest, and in the membranes is the spirit of the animal from which the skin was obtained. Witches are propitiated so that they will not seize the wrists of the drummer and cause him to

make mistakes. A drummer who falters and makes errors is liable to the fine of a sheep; and in time past when often at fault, one of his ears was cut off.

Among numerous shields displayed, those most likely to attract attention belong to the Wute tribe, central Cameroon (Case 4A). These defensive weapons are of buffalo hide, on the inner side of which a grip is provided by a broad leather thong. Along with these hide shields are shown shields of leather, wicker, and wood. Wicker shields used by the Mambila and Bafum people of Cameroon are exceedingly well plaited from strong cane and bast intertwined to form neat geometrical patterns. The very small shield of this type probably belonged to a child.

Bows used by the Konkomba and Kabune people of Togoland have strings of sinew; the wood of the bow is covered with snake skin or antelope hide (Case 13A). There is one example of a bow-string made of strong rattan. At the ends of these bows are notches over which the string is made tight when the weapon is about to be used. On one bow is a thumb-ring which assists in drawing the string; or fixed on the bow, as is sometimes the case, it gives the archer a better grip. The iron-tipped arrows for these bows are contained in a leather quiver which clearly shows Hausa workmanship. The Maka of Cameroon use long bows of strong construction, in connection with iron-pointed arrows barbed in various patterns. Insertion of thin cane into a broader shaft causes the arrow-point to be detached on entering the victim (Case 5A). Near to this exhibit are bows and quivers made by the Munshi of Cameroon. The quiver is ornamented with burnt geometrical designs. The arrow-points and adjacent parts of the shafts are strongly poisoned with a preparation of Strophanthus seeds and snakes' heads over

which the medicine-man, while pounding them, utters a magical spell of the type, "May you be unable to walk or speak, may you die quickly." Crossbows used by the Fang are more correctly dealt with under the title of "hunting," for they do not appear to be employed in warfare.

Spears (Case 5A and 6A) are of many sizes and patterns, but two main types may be distinguished—heavy thrusting spears with thickened butts and throwing spears with slender, tapering shafts. The finely beaten, incised brass spear-heads are of Fang workmanship; the heavy, roughly made thrusting spears come from the Makas; and the large, broad-bladed spears with shafts encased in leather and decorated with leather fringes are from the Baghirmi area of northwest Cameroon. Loop-handled daggers from the Konkombas, Togoland (Plate XII, Fig. 10), are a peculiar type of weapon of somewhat local manufacture and use; daggers, knives, and swords are brought together in great variety for comparison of materials and styles of workmanship. Swords are, generally speaking, traceable to Arab influence. The best leather sheaths are made by the Mandingo and Hausa people (Cases 5A and 14A).

Fighting wristlets from Togoland (Case 14A) are capable of inflicting serious wounds, but these are not so deadly as similar weapons from the Mittu, the Acholi, and Loango peoples of East Africa. Wristlets with spikes are used at present in Bauchi Province in a wrestling game. The combatants spar for an opening, and the man who gets first grip presses the wristlets into his antagonist's back. When the opponent is down, a knockout blow is given on the head. Such bouts are held among the Kyanga and Shanga people after harvest time, and it is no uncommon thing for the competitors to be disabled for several months.

In the Cameroon area, clubs for throwing are not common, but two well-carved examples from Djumberie district may be seen in Case 5A. The axe is a weapon of warfare which may be made with the blade in the same plane as the haft, or at right angles to it as in the examples from Togoland. In some instances the wooden haft is partially or completely covered with rawhide (Case 14A).

Flint-lock guns (Plate XV, Fig. 3), still used in Cameroon and other parts of West Africa, are the oldest types of fire-arms in existence. Provision is made for charging the wide barrel with nails and scrap iron after a charge of powder has been pushed down with the ramrod. The edge of a flint is struck when the trigger is released, and the spark ignites the powder placed in a small pan making contact with the powder in the barrel by means of a circular hole (Case 5A). The "pin-fire" gun is used by the natives of Cameroon, and as an advance on this there is the oldest form of breech-loading rifle in which a single cartridge is employed, the loading being by bolt action. At Brandon in England there still exists a flint-knapping industry for supplying flints for the oldest type of gun. All the guns are of wide, smooth bore, and it is said that the proud possessor of such a weapon tests it by shooting at a mark. If his shot goes widely to the left, he bends the barrel to the right, and vice versa. The use of such guns appears to involve as much danger to the marksman as to the intended victim.

The use of these old guns is not restricted to warfare, for among the Hausa the hunter of elephants sets out with his old flint-lock gun of muzzle-loading pattern. After charging the weapon from the metal-covered powder-flask worn at his waist (Case 7A), the hunter inserts into the wide barrel a thick-shafted, strongly poisoned

spear with a barbed leaf-shaped head. Many of the bows shown in connection with implements of war serve also for hunting, but in addition to these general types there are bows for hunting only. The crossbow is known to the Fang, the Jaunde, and the Yoruba—a distribution which considered in conjunction with the structure of the weapon suggests a Portuguese origin. The manner of releasing the arrow or dart differs considerably from that employed in Europe several centuries ago. The Fang bow (Case 7A) is set in a rectangular opening near the far end of a slender wooden stock which is split laterally throughout the greater part of its length so as to form upper and lower limbs which can be forced apart. When the two divisions are brought together, a peg in the lower limb passes through an opening in the upper. It is in this notch that the bow-string rests when the weapon is set. The peg is forced down by the tension of the string, so causing the limbs of the stock to separate. Release of the dart is effected by pressing them together again. Very light darts about nine inches long are held in place on the stock by a little gum. Leaf blades are cut into triangular pieces for "feathering" the arrow. The points owe their effectiveness to the poison in which they are soaked. The case in which the darts are carried is either a cylindrical box of bark or a small leather pouch. The crossbow is used for shooting birds and fish; it appears also to be used as a boy's plaything.

Hunting charms are common; the village may have its juju to which offerings are made, and the medicine-man is usually asked to mutter spells which will give a straight aim and complete success.

Methods of hunting vary considerably with locality, nature of the country, and the game pursued. The Bini place fruits of the raphia palm where deer come to feed.

An observation post is erected from which the hunter shoots the animals when they arrive. Other tribes of southern Nigeria, for example, the Jekri and Sobo, drive animals to the river where men are lying in wait concealed in canoes. The Egba go out into fairly open country where they organize big drives with beaters and dogs. With this tribe hunters form a high social grade whose members are used by chiefs as soldiers and police. A boy has to serve an apprenticeship to a hunter who teaches him the art of tracking, and most skilfully he preserves direction and route for return by a slight bending of twigs.

For fishing there are string work-nets and baskets allowing ready entrance, but preventing egress by an arrangement of sharp cane strips. The Maka have a fish spear consisting of numerous cane points bound to a central shaft in such a way as to give the fisherman every chance of success. Ngilla and Ossidinge tribes have long slender arrows and throwing spears for fishing; the two weapons are similar, but only the arrows are notched for receiving the bow-cord. Other more subtle methods are employed. At Victoria on the Cameroon coast great torches are kept alight to attract fish by night. In other areas a bough bearing red poison berries is bent down over the fishing pond. The fish leap for the berries which act as a narcotic. Religious rites may be performed at the beginning of the fishing season. For instance, among the Bede of northern Nigeria, the headman of a village is put into a fish trap, and so confined is held under water by his wife until he has buried a sacred pot in the bed of the river. Meanwhile girls of the village stand on the banks, singing chants and offering prayers for a bountiful supply of fish. Another Nigerian people, the Kede, sacrifice a large black bull and hold a feast before the fishing

season begins. This is the public sacrifice to which each man has to add a chicken, a black goat, or a black dog from his own resources. When the smoke from the sacrifices rises well, a propitious season of fishing is regarded as certain.

In West Africa the parkland or sparsely wooded country lies to the north of the forest belt, and in this grassland area cattle are kept. The Fulani are a typical nomad people who wander over extensive area in search of fresh pasture and water for their herds, but even the Bororo who are typical of these wanderers remain for several months in one locality during the wet season. Their homes for this period consist of rude beehive huts made of frames of sticks covered with rough thatches of dried grass. At night the cattle are herded within the "zariba," an enclosure surrounded by thorn bushes. They are tied together in pairs with their heads facing different ways. In Cameroon there is a heavy cylindrical wooden hobble in use (Case 11A). Cattle are milked by the Fulani morning and evening, but their owners would probably sooner starve than kill the animals for food, as they are a symbol of wealth. Milking is generally done by men and childless women, but there are no special rites such as are found among many other African tribes. Churning is done by women in a large calabash with a circular lip into which a small calabash is fitted to form a lid. When the butter has been separated from the buttermilk and washed, it is used for anointing the person. Some Fulani people make a firm cheese which is a useful store food on a long journey. Cattle suffer from pleuro-pneumonia, liver disease caused by a liver fluke, and epidemics of rinderpest. Cattle owners are aware of the ravages of the tsetse fly, and the habitats of this pest are avoided. Pagan hill-tribes of the northern provinces of Nigeria

have a sturdy small breed of cattle which is seldom sold as butcher's meat and is never milked. The main types of cattle in Africa are the humped or zebu breed, probably racially connected with similar types of Mesopotamia, India, and China; and in addition there are big, coarse, long-horned oxen; also breeds which appear to have arisen by crossing the main species. The African buffalo has never been domesticated, and no present-day breed of cattle may be considered as a derivative from African wild cattle.

The best breeds of horses are known as Sulebawa, but more commonly used are Barbary ponies from Asben country. Sheep and goats are ubiquitous, appearing to be along with chickens and pigs part of the usual hut equipment. Flesh foods derived from hunting the elephant, deer, and buffalo are supplemented by dog flesh among the Zumperi of Cameroon, the Bobo of the upper Volta, and others. In Cameroon dogs are used in hunting expeditions when wooden clappers (Case 7A) are tied about their necks.

Agriculture is relegated to women who till the soil with hoes of a primitive kind (Case 7A). Cameroon women may be seen going to the fields carrying adze-like agricultural implements, while on their backs are large baskets whose weight is borne by a forehead band. Maize and manioc, both of American origin, are staple foods, rice is grown in swampy districts near the Niger, and bananas are widely cultivated. Peanuts and sweet potatoes are commonly used. Millet is a staple food in Togoland.

Groups of objects such as mats, bags, baskets, wooden bowls, carved gourds, and pottery represent domestic life (Case 6A; Plate XVII). Water is held in a large porous pot, which is suspended in a network bag, so that

it may swing in the breeze. Evaporation of liquid oozing through the clay keeps the fluid of the interior cool. The bottle-shaped basket is a flour sifter; the shallow square basket serves for winnowing grain; while long bundles of palm-leaf contain resinous candles. The material used for weaving mats and bags is fibre of various strengths and thicknesses obtained from leaf tissue of the raphia palm. Many of the bags are of extremely fine texture and do great credit to the male weavers who work their primitive vertical looms, while squatting in what appears to be a most uncomfortable position. When gourds or baskets are covered with hide or dressed leather, Hausa influence may be inferred (Case 11A). The Maka make brushes from the extremities of elephants' tails. This tribe, along with the Bafut and Wum people of Cameroon, carves bowls from a single block of wood—a process which is followed by adding burnt or incised geometrical patterns. Wooden spoons and ladles are in everyday use. The least ornamental of these are made by the Maka, and those more elaborately carved come from the Ntoni and Bakunda tribes.

One of the pots (Case 6A) shows the way in which designs are applied to the exterior by pressing pieces of basketwork on to the wet clay before baking. Near to this exhibit are two small wooden cylinders carved with designs which can be impressed on the clay by rolling the cylinder under the palm of the hand. There is also a smooth cylindrical object for smoothing the insides of pots.

Mediums of exchange are cattle, cowries, or iron money in the form of small spear-heads and hoe-blades. Along the Slave Coast a servant was at one time purchased by measuring off a hand span of ivory from a slender tusk (Case 13A).

By far the most important of industrial occupations is working in metal, chiefly bronze and iron, the former of which industries has three main centres; namely, central Cameroon, Ashanti, and Benin. As regards cast bronze work (Plates XIX, XXI) the Museum collections illustrate types of workmanship from the three centres mentioned. Brass weights from Ashanti, also beaten brass fans and large wine-vessels are displayed in Case 13A. In Cases 16A and 17A are shown a variety of bronze heads, bells, plaques, lamps, and personal ornaments such as hairpins and armlets. From the Bagam area of Cameroon are brass castings taking the form of animals' heads, human figures, frogs and chameleons (Case 11A). Pipe-bowls are also elaborately moulded.

A general description of the technique of brass and bronze casting is applicable to all areas of production, and in all probability knowledge of the art came from Asia, probably through Arabic influence, not in consequence of Portuguese conquest in the fourteenth century, as has sometimes been suggested.

This class of work is still produced by the *cire perdue* or lost wax process. The model is first made in clay; then every part of its surface is covered with wax, after which the whole is heavily coated with clay. When this preparation has thoroughly dried, it is heated, and the wax is allowed to run out through an opening conveniently situated. Then the metal is poured into the interstice left by the melted wax, and to obtain the finished product the mould has to be broken away. Chemical analysis bears out the fact that two distinct types of alloys were used, one being compounded of copper, lead, and zinc; the other of copper, lead, and tin. To be technically correct bronze should consist of nine parts of copper to one part of tin, as such a composition gives the most

desirable form and hardness. The first-named composition may be termed brass, and the latter bronze; but in neither of these alloys have any definite proportions of the constituents been used. Some of the alloys contain both zinc and tin. Recent observation showed that in Cameroon the natives are using in an alloy old cartridge-cases and almost any scraps of metal available, though it is said that at one time tin was traded to Cameroon from Nigeria and copper from Katanga in the southeast Congo region. In the Benin collection the plaques are generally of bronze, while the statuettes and masks are most frequently of brass.

The brass caster in Cameroon has a definitely high social position as an attendant on the chief from whom all orders come. The workmen have a hut reserved for their occupation not far from the chief's headquarters.

The brass weights from Ashanti (Plate XIX, Figs. 1, 2, 4, 6) have considerable interest because of their use as a measure of gold dust by goldsmiths whose high social caste is maintained by making their occupation hereditary. The king of Ashanti gained a revenue in two ways, for he was entitled to all the gold dust that fell or blew from the scales; this remained in the soil of the market place which was washed every fourth year. Again the ruler was entitled to sell, and for the purpose used weights of less than standard mass. Gold workers of Ashanti claim to be under the protection of a god Ta Yao, and a goldsmith will sometimes point to the marks of tongs on his palms, saying that they were placed there in a spirit world before his birth on earth. The little boxes shown with the weights were used as weights, but in addition they served as containers of gold dust, while the shovel was used to scoop up the gold. The "ackie," about one-sixteenth of an ounce, is the unit of value,

and from this standard a complete set of weights would number thirty-five, these being graded downward in mass until those of smallest value resemble small seeds.

The city of Benin is in southern Nigeria, to the west of the Niger delta and about seventy-five miles from the coast. Mention has been made of the absolute monarchy which existed there when the Portuguese arrived in the fourteenth century. From that time until the British occupation in 1897 Benin was remarkable for the combination of artistic ability with military organization and superstitions that involved human sacrifice. Bronze heads and plaques were discovered in the royal dwelling and as accessories of the sacrificial altars. The heads served for the support of large ivory tusks placed at each end of the altar and curved inward. Of many ceremonial metal objects associated with the sanguinary rites of Benin there is no reliable evidence as regards the part they played in an elaborate ritual. Iron standards are said to have supported the severed heads of victims. Rattles, gongs, and bells, together with ceremonial staffs, may have been used as they are at present in ceremonies described already. Photographs and sketches made by members of the punitive expedition of 1897 show that Benin was a large, irregularly built town surrounded by mud walls and a ditch, while through the centre of the maze of dwellings there extended a broad principal thoroughfare. The houses were built of clay and mud, the roofs were of grass or palm-leaf thatch. Some attempt at ornament was made by moulding the mud walls to show figures in relief. Holes at the corners of metal plaques show their manner of attachment to altar posts or woodwork of royal residences. The leopard and the elephant, so often appearing in metal, ivory, and woodwork of Benin and Cameroon, were chosen as emblem-

atic of qualities appropriate to royalty. In Benin the catfish and python were popular motives in metal casting (Case 17A). The former is employed as a sign of royalty; the latter again emphasizes the importance of snake-worship in West Africa. A royal person is easily recognized in Benin art, for usually his arms are supported by two slaves, one at each side, while he wears the high collar which was made of coral. The king Eduboa actually wore a neck-ornament of this kind at his trial in 1897. Rain-making by human sacrifice and magic is one well-established point in the records of Benin; for, when the British forces entered, they actually found the victims crucified on lofty wooden structures, for the purpose of securing a good downpour.

Ironwork (Plate XVIII) is a special feature of African culture, and the opinion that knowledge of iron-working is an indigenous and original Negro art does not lack able supporters. So far as Benin is concerned, there were numerous objects of iron (Cases 16A and 17A), conspicuous among which are swords known to have been used as symbols of office, for so they are represented on the metal plaques. A small iron instrument was probably used as a razor, and again the plaques give the clue to the use of a strange iron object which was used as a gong or sistrum. Iron tongs were strong and serviceable, and there can be no doubt that the iron industry was well developed along with that of bronze casting.

Bellows from Gaboon (Case 11A; Plate XVIII) consist of two short cylinders of wood covered with skins which may be raised by means of wooden handles. These are alternately raised and lowered, thus forcing air through the wooden pipes into iron tubes embedded in a charcoal fire. As the iron industry is of great interest, it will be well to refer to an account of the process of

smelting in West Africa left by the explorer Mungo Park, who carefully noted the Mandingo technique in 1798. The furnace was a circular tower of clay, about ten feet high and three feet in diameter, surrounded in two places with withes, to prevent crumbling through heat. Near the level of the ground were seven openings into every one of which were placed three tubes of clay, and the openings were again plastered up in such a manner that no air could enter the furnace except through the tubes which were opened or shut in order to regulate the fire. These tubes were made by plastering a mixture of clay and grass round a smooth roller of wood which was withdrawn when the clay began to harden. The dull reddish-gray ironstone was broken into pieces about the size of a hen's egg; and the furnace was prepared by casting in a bundle of dry wood over which was laid a layer of charcoal. Following this the workers put down alternate layers of iron ore and charcoal until the furnace was full. Fire was applied through one of the base tubes and blown for a time with bellows made of goatskin. The furnace was in a state of great heat for three days; then after several days of cooling the iron appeared in the form of a large irregular mass with charcoal adhering. Further working in a furnace was necessary before this product could be made into spear-heads and hoe-blades.

Carved ivory is a very important artistic product of West Africa, and the best examples are two large tusks from Benin (Case 16A; Plate XX). These were discovered in the king's compound and on the juju altars. Some stood on bronze heads (Plate XXI), others were buried. The carvings are of human and animal forms, being partly emblematic of Benin's court-ceremonial. Cameroon is another centre of ivory carving (Cases 5A and 10A), but the tusks are of smaller size than those of

Benin. The small ivory figures back to back relate to a sex cult. The drinking-cup ornamented with a human figure astride the cup is of very ancient type, and great age may be indicated by the color of the ivory. With regard to wood carving, the best examples are carved boxes from Benin, ceremonial staffs, boats, food-bowls, large drums, masks, stools, beds, door posts and window frames from Cameroon (Cases 9A, 10A, 12A; Plates XVI, XXII, XXIII).

The Museum collection of pipes from Cameroon is remarkable for the excellence and variety of its specimens which illustrate several industries combined for the making of one object. Thus the bowls of the pipes are of earthenware or brass, while the stems may be of beadwork and wood laid over iron tubes (Plate VI).

Leather work finds its best exponents in the Mandingo and Hausa of West Africa. Both these people, nations rather than tribes, extend over enormous areas to which they contribute their industries, of which leather work is the most important (Cases 11A, 13A). They produce ornamental harness, cushions, pads, pouches, sword-scabbards, and such wearing apparel as sandals and high boots. The Hausa specialize in coloring leather with dyes of their own manufacture. A common form of ornament is the decoration of an object by appliqué work in the form of gaily colored leather strips. The covering of basketwork with leather is a Hausa specialty (Case 11A), and it is remarkable that Hausa basketwork is so tightly coiled that baskets will serve as water carriers.

Cameroon beadwork (8A) is remarkable for its great intrinsic beauty and significance. Masks from the Dshang are used in funeral dances to lay the ghost. The beaded gourds are used by chiefs on ceremonial occasions when

palm-wine is drunk, as, for example, on the occasion of feeding the ghost of a former chief (Plates XII, XXIV).

African looms are of seven distinct types which have a distribution that can be conveniently plotted on a map of Africa without showing great overlapping. The vertical mat-loom is the most primitive (Case 6A), having a wide distribution through West Africa to the eastern Congo. The horizontal fixed heddle-loom is found in Madagascar, south central, and north central Africa. The vertical cotton-loom is seen in its most original form in Algeria where it is worked by women only; with modifications this form has penetrated to the west coast of Africa. The pit treadle-loom resembles the Hindu form, and the fact that it is found among the Galla of East Africa hints at an Indian origin. In fact all, except the vertical mat-loom and the vertical cotton-loom, are known to have been introduced from Portugal, India, and Arabia.

In the northern provinces of Nigeria spinning is universal among tribes who make clothes. Looms are of two kinds—the horizontal one, usually worked by men, and the vertical one, generally operated by women. Home-grown cotton is often used, but quantities are imported from Europe and Tripoli. In the home industry of Nigeria fibre is separated from seed by rolling the cotton between a flat stone and a round iron rod—a process which is followed by teasing out the threads by hand. The fibre is first wound round a pin, then spun on to a spindle by means of a whorl. Dyes are of native manufacture, black being obtained by burying straw in black mud. Red is derived from sheaths of maize, and yellow from the ripe fruit of Borassus palm.

The collections are so arranged that the visitor passes from West Africa, making an imaginary journey through the Congo Basin to South Africa, then up the east coast

to Somaliland. The chief features of African culture have been dealt with fully in relation to exhibits from West Africa, so that a recurrence of artifacts, beliefs, and customs will require only a brief mention with respect to other areas.

CONGO BASIN—PYGMIES

The Congo, although not the longest of African rivers, exceeds any one of them in volume. Its drainage system occupies an extensive area between 5° north and 5° south latitude. Throughout this basin, which may truly be termed the heart of Africa, there are uncounted millions of Bantu-speaking Negroes and numerous communities of pygmies. In dealing primarily with pygmy races an historical sequence is being followed, for the opinion is entertained that the pygmies and Bushmen of the Kalahari represent the aboriginal stock of Africa; but the racial connection between pygmies and Bushmen, though asserted by Stanley and other writers, is not clear. The pygmy question is an outstanding problem of anthropologists, but the issues become simplified if we consider the two main aspects of the problem. Theories relating to pygmies include not only the dwarfs or Negrillos of Africa, but in addition the Negritos of the Andaman Islands, Malay Peninsula, the Philippines, and New Guinea. Do the African pygmies represent a primitive stock from which true Negroes have been evolved, or, on the contrary, are the pygmies to be regarded as degenerated Negroes who have been reduced in physique and culture complexity by being forced into the densest forest regions, where they play the rôle of hunters of a most primitive type? Further, what is the unity of physique and culture among the groups of pygmies in widely separated parts of Congoland? And is it probable that these groups are racially connected with communities of pygmies in Angola and parts of East Africa? Such then are the

important problems whose solution depends on further research in the field.

In the northeast Congo region there are pygmies of the Ituri Forest and the Semliki River (Plate XXV) and among these Akka, Watwa, and Bambuti; the first named were known to the Egyptian Pharaohs of four thousand years ago. Schweinfurth, a noted explorer in the Ituri region in 1870, speaks of the marvellous dancing ability of the pygmies, and it was principally this activity which so delighted the ancient monarchs of Egypt. The first Ituri female pygmy measured by Stanley had a height of thirty-three inches. He described her color as that of "yellow ivory," remarks on the lustrous eyes which seemed too big for the face, and judges the age to have been seventeen years, so possibly she had not attained her full stature. Since Stanley's time Ituri pygmies have been brought to England and Germany, where they have been measured and described. The average height of the men is probably 4 feet 7 inches; that of the women, 4 feet 3 inches. There seems to be reliable evidence that the Ituri pygmy has typically a broad skull, whereas the skull of the Negro is long in relation to its breadth. The Wambuti, sometimes called Bambuti, of Ituri Forest, correspond in physical appearance and mode of life with the Akka, Watwa, and Tiki-tiki. With due regard to the similarities and discrepancies of accounts by Schweinfurth, Junker, Stanley, and other investigators, the pygmies of the northeast Congo may be regarded as a cultural and racial group, though there are local differences in skin color and hairiness.

All are hunters who frequently abandon their groups of dome-shaped huts when a locality has been cleared of game. As a rule, neighboring tribes are afraid of the pygmies, for these people are stealthy and persistent

when their enmity has been incurred, but on the contrary they are honest in bartering meat for vegetable produce in their own peculiar way. A pygmy will shoot an arrow into a bunch of unripened bananas still on the tree, so marking them as his possession. Later he will climb for his prize, leaving in its place several pounds of meat which he makes fast to the tree with a skewer. There is a tendency, too, for the pygmies to acquire from their neighbors articles of basketry and pottery which they do not make for themselves. Most writers agree on the deadly nature of the arrow poison as well as the dexterity and precision with which arrows are fitted to the bow and discharged. The wild and fantastic dances of pygmy groups is another matter mentioned by all observers.

As regards the people known as Batwa (from a Bantu word *batua* meaning "small"), it becomes clear that there are groups who are, also groups who are not, rightly described as pygmies (Plate XXVI). Various authorities describe Batwa pygmies living in forest groups over an enormous area extending from the Kasai Valley over the south and east Congo region even into Uganda, but continuing a comparative study one arrives at the conclusion that many so-called pygmies are misnamed, also that Stanley was right in saying that there is as much difference between Ituri Forest pygmies and Batwa as there is between Turks and Scandinavians. A comparison of Plates XXV and XXVI will make this contention clear. If, however, we exclude certain tall Batwa from consideration, it becomes obvious that there is a very close cultural resemblance between the Ituri-Semliki pygmies and the small-sized Batwa.

Museum collections (Case 21A) contain a few objects illustrating the lives of these primitive forest-hunters (Batwa) of the Kasai Valley in the southwest of the Congo

Basin. Primarily the Kasai pygmies are hunters who use the untanned skins of their quarry as garments by simply draping them round the loins or suspending them from a sinew belt. Antelope, monkey, and leopard skins are all used for this purpose. The Batwa chip their teeth to points, and decorate their bodies with red ochre which is carried in a small basket. Scarification is also practised. Specimens of basketry, pottery, and beadwork are in all probability derived from local tribes in exchange for products of the hunt, for the Batwa are expert in obtaining a great variety of animal food, from the flesh of elephants and pythons to that of small rodents and caterpillars.

Village groups are composed of several related families under the rule of the oldest male member, but for purposes of hunting and war there is usually a combination of these social units. The Batwa of the Kasai, like all pygmy groups, have no knowledge of agriculture, while their domestic animals are limited to dogs, though among some communities of pygmies chickens are raised.

Scattered about the Ishogo and Ashango countries northeast of the Congo estuary are diminutive huts which any traveller might mistake for fetish houses; that is to say, they resemble small dwellings made to shelter the protective wooden images which are supposed to guard village paths. These low oval huts, having a height of only four feet, are made of flexible branches of trees arched over and fixed into the ground at each end, the longest branches being in the middle. These villages of the Obongo were frequently deserted, but after great persistence Du Chaillu was able to measure several women; five height measurements taken give an average of a little over 4 feet 7 inches. One young man measured was 4 feet 6 inches in height. These figures taken in con-

junction with a general description of the appearance and mode of life link these dwarfs with the pygmies of Ituri Forest and Semliki River in the northeast Congo region. The Obongo pygmies are of a dirty yellow color, and have a wild untamable look. Their foreheads are low and narrow, the cheek-bones are prominent, the legs are short in proportion to the trunk, and the hair of the head grows in short, curly tufts, which is a characteristic of the Bushmen with whom several authorities have racially linked the Congo pygmies. In culture the Obongos of Du Chaillu are a typical pygmy people, being so expert in hunting and fishing that they always have a surplus of food to exchange with their neighbors who supply iron implements, cooking utensils, and water jars. The Obongo are acquainted with every type of snare and pitfall necessary for catching game on which they mainly depend, although they collect roots, berries, and nuts, while plantains are procured in exchange for meat. The language of the Obongo, as is usual with pygmies, appears to be a mixture of their own peculiar tongue with fragments from the dialect of their nearest neighbors.

CONGO BASIN—NORTHERN

In a political sense the Congo drainage system has two divisions. French Equatorial Africa extends from the Atlantic seaboard far to the north and west until it reaches the Sahara Desert and the Sudan. The southeastern limits of this French sphere, which now includes a large portion of Cameroon, is bounded by the Congo and its northern affluent, the Ubangi. A second political division, the Belgian Congo, extends in a southeasterly direction to the northern borders of Angola and Rhodesia, while on the east the Belgian sphere is contiguous with Tanganyika Territory and Uganda. The two main divisions of the Belgian Congo represented in Museum collections are Welle or the northeastern part of the Congo Basin (Case 18A) and the Kasai Valley in the southwest (Case 21A). There are also some objects from the Bangala people of the central Congo region (Case 19A). In these great territories, French Equatorial Africa and the Belgian Congo, there are many peoples of diverse appearance and custom, but they form a unit because of their Bantu speech. In the north of French Equatorial Africa, however, there are Sudanic-Negro tongues, and just north of Welle is to be found the language of the Nilotic Negroes.

In the coastal region of French Equatorial Africa, occupying territory between the Ogowe River and Gaboon, are an extremely interesting people, the Fang, whose crossbows, throwing knives, brass spears, and blacksmiths' bellows are placed on exhibition. There is little room for doubting the statement that these people have made a long march of conquest; the evidence of legend, custom,

and physique all indicate the northeast part of the Congo Valley as their original home; and to support this theory, Schweinfurth draws a detailed comparison between the Fang and the Azande or Niam-Niam. In this great migration the Fang reduced the Mpongwe, an intelligent coastal trading people whose numbers are rapidly declining; then from the Fang hordes there branched out various units, one of which, the Bulu, is to be found in Cameroon. Physically the Fang are well developed; they vary in skin color from sooty black to dark chocolate. The men, being averse to hairiness, pull out the beard and labial hairs. These people are warlike and cannibalistic, but they have a redeeming feature in their love of drollery and keen appreciation of humor. Dancing is a favorite pastime, especially at the time of the new moon when arrayed in long streamers of dried grass and wearing shells as castanets they go through a long series of rapid and graceful actions; meanwhile the scene is lit up by flaming torches made of resin and plantain leaves which are fixed in the ground (Case 7A).

As the explorer Du Chaillu marched from the coast to the interior of the northern Congo region, he passed through the country of the Ashira, Apingi, Apono, and Ishogo, whose communities are somewhat intermingled. Although the exploration was accomplished more than half a century ago, Du Chaillu's notes remain as standard information. The Ashira are a coal-black people, so contrasting sharply from their neighbors, the Bakalai, who are much lighter in color. Both men and women were dressed in a homemade cloth woven from the fibre of palm-leaves on a large loom suspended between trees or poles at the front of the house. Some of the grass-cloth is allowed to retain its natural color which is a dark buff, but sometimes a black dye made from the berries of a

bush is used. Ashira women have a remarkable arrangement of their hair into grotesque forms which are preserved with the aid of palm-oil, plantain-leaves, and sticks. Women paint their bodies red with a vegetable dye, and both sexes file the teeth to points. The villages which are among the neatest and cleanest in Africa, give the observer a sense of order and method in the planning of houses along a central street.

The Apingi, the blackness of whose skin is relieved by a yellow tint, are more sedentary than the Ashira who abandon their villages whenever a death occurs. Like the dwellings of the Ashira, the Apingi homes are made of bark covered with a matting of palm-leaves. Apingi men have the reputation of making the softest grass-cloth in the region. Their loom is a heavy wooden structure similar to that of the Ashira. The Apono are a thrifty honest people living in well-ordered village-communities, where are to be found plantain groves giving shelter to goats, fowls, and pigs. In the palm-wine season Apono villages are given to excessive drinking and boisterous dancing, and a performance on stilts is greatly appreciated. Both men and women remove the upper middle incisors, while the two remaining incisors of the upper jaw and the four corresponding teeth of the lower jaw are filed to points. The women ornament their faces and bodies with small rounded scars in lozenge-shaped patterns which do not appear to be of tribal significance, for the individual varies her design at pleasure. The Aponos have warlike habits which engender respect in the neighboring Apingi and Ishogo. They melt iron ore in earthen pots tempering it with charcoal, and possess very powerful bows strung with vegetable fibre for which iron-tipped arrows are used. The triangular poisoned arrow-head of tubular form fits loosely on to the shaft, and so becomes detached on pene-

trating its objective (Case 18A). The spears are of a heavy, thrusting pattern having lance-shaped heads a foot long without barbs. The Ishogo appear to be expert in the building of bark houses with hinged doors painted red, white, and black. The hinges take the form of wooden pivots, above and below, which work smoothly in a frame. All the people described are united in their superstitions respecting ghosts, witchcraft, twins, and the "evil eye."

The Museum collections from the Bakongo, a tribe extending from the coast far inland, are shown in Case 20A. The fetish figure studded with nails and fragments of iron is a very good example of a type of "nail-fetishes" which may be found in many parts of the Congo Basin (Case 21A). Driving in a nail may be done to call attention to a petition, as a thank-offering, or as a means of injuring an enemy. The shell cavity in the abdomen is made to contain strong medicine. He who drinks wine from this receptacle is protected from the curse of the fetish. The well-made wicker shields are thought to have been traded from the interior—a statement which may also apply to some of the knives and spears. The cassava (Case 21A) is a staple food whose preparation is carefully carried out by native methods. The cassava or manioc is a native of South America which has been introduced and cultivated in most tropical countries because of its nutritive properties; probably the Portuguese are responsible for bringing the plant to Africa. The variety known as sweet manioc is peeled and steamed only; but bitter manioc, which contains hydrocyanic acid in its juice, is well soaked before being peeled, cored, and kneaded into dough. This dough is made up into packages swathed in leaves, in which form it is well steamed—a process that dissipates the poison. When the cook wishes to prepare manioc flour, she treats the roots in the same way in the

early stages, but instead of wrapping the dough in leaves to dry, it is spread on small platforms in the sun. The drying process is completed on shelves in the houses until a friable flour results. This is pounded in a mortar and sifted in a fine basket. A pudding is made from this fine flour by sprinkling it on to boiling water, where it quickly congeals into a cake that is removed, dipped into gravy, and eaten immediately.

The Bateke, sometimes called Banyanzi, live near Stanley Pool on both sides of the river. As insignia of chieftain's rank horsetail switches and brass collars such as are shown in Case 20A are used by them.

Proceeding northward from the Ubangi River to Lake Chad are tribes known as Bambinga, Yanghere, Baya, Lakka, and Dagba, occupying the region between 3° and 9° north latitude, and 13° to 16° east longitude.

The Bambinga are hunters of short stature who spear elephants then follow them with great persistence until the animals die from loss of blood. These people, inhabiting the forests of the river Sangha, follow the custom of exchanging meat for articles which they do not care to make for themselves. The Lakka and Sara are not cannibals like their neighbors the Baya, who, in addition to enjoying human flesh, raise dogs for food. The Lakka rear dogs for hunting purposes only. Women of the Baya tribes have a remarkable hair-dressing fashion of high conical tufts, while their only coverings are a bunch of leaves in front and a small buttock apron. The Sara are a physically well-developed people who favor agricultural pursuits.

This territory lying between Lake Chad and the point 20° east longitude 5° north latitude is subject to the influence of Sudanic Negroes in both speech and culture. In the

vicinity of the lake the Buduma people, inhabiting the shores and islands, show a very remarkable blending of paganism and Islam. A custom of the Buduma of interest to the ethnologist is the use of ambach-wood float—a first step in the development of water transport. The man places his arm around a log which is far lighter than cork; then, using the free arm as a paddle, he progresses at a good rate from one island to another. Boats are made by lashing papyrus stems into bundles. A recent visitor to the Buduma describes them as friendly and hospitable. "Cattle lifting appears to be their principal pastime."

There are no musical instruments and practically no songs, but they have peculiar dances in which men and women stand in two lines facing each other. The movement is chiefly one of advancing and retreating in lines, with some wild capering on the part of the men. Strange to say the Buduma have no prejudice against the birth of twins; on the contrary, such an event is the occasion for great rejoicing.

Our survey of the Congo area has been restricted to regions north of the river and its large tributary, the Ubangi. Between the Ubangi and Congo, in Belgian territory, are the Bangala, a Bantu-speaking people with many subdivisions such as the Boloki, whose women of rank wear heavy brass collars (Case 19A), also the M'bala, Bolombo, Basoko, Bapoto, and many other tribes.

CONGO BASIN—CENTRAL

As far back as 1890 the Bangala were obtaining trade cloth which was made into a modesty covering by both men and women, though bark cloth was also in use. The hair-dressing in vogue for both men and women consists of making a stiff plait of hair which projects over the forehead and turns upward. Boys and girls have their hair cut short. The head is shaved in portions, so leaving patches of hair in neat geometrical patterns. In hair-dressing the people are not committed permanently to one pattern; styles disappear, then become fashionable again. The most remarkable ornaments are brass collars weighing from two to eighteen pounds. When the people die, the heads have to be cut off in order to obtain the collar. Armlets and anklets of brass and ivory are in everyday use. The incisor teeth are cut to V-shaped points. Some ultra-fashionable people have all their teeth so treated. An important part of the toilet is washing the body, rubbing with palm-oil, and dusting with red camwood powder. When mourning, the body is rubbed with white clay; women mourning a husband go naked for a few days; men mourning their wives wear old string fish-nets. Scarification includes the "cockscomb," a series of parallel scars cut from the bridge of the nose to the top of the forehead, the incisions being parallel and equally spaced. Slaves usually adopt the distinctive tribal marks of their owners. Artificial scars are frequently seen on all parts of the body, but these marks are not in any way tribal. They result from "cupping," as the people readily resort to blood-letting to cure aches and pains.

The Bangala are skilled workers in wood, leather, string, pottery, dyeing, and metallurgy. Weaving has not received the attention of these people who before the advent of trade cloth made their own bark cloth from the wild fig-tree. A strip of bark was soaked in water for a time, then beaten with an ivory mallet (Case 21A). Gradually the strip lengthened and widened, and no holes appeared when the mallet was skilfully applied. The Bangala cannot be described as skilled in basketry, but strips of cane are neatly woven into large, oval carrying baskets and long conical baskets in which cassava is soaked. Wine-vessels are sometimes covered with basketry to which stout handles are added after the manner of examples from Cameroon (Case 7A). Pottery is made without a wheel by the coiling process. A base is prepared, and on this are pressed in successive coils long strips which have been prepared by rubbing between the hands. The only decorations are chevrons and herring-bone patterns. Kilns are not used, but the pots are hardened by the more primitive method of baking in a fire of logs and brushwood. After baking, and while still hot, some of the pots are rubbed over with gum copal to which a little red coloring matter is added. A red dye is produced from certain leguminous seeds, while clay, soot, and burnt ground nuts are made to yield other pigments.

Iron ore imported from Lulanga River is smelted in crucibles placed in a hole in the ground containing charcoal. The bellows are of the double chambered pattern from which a clay tube leads to the furnace (Cases 11A and 22A). With such apparatus the native blacksmith makes hoes, axes, knives, spear-heads, and hooks for catching crocodiles. The large brass rings to which attention has been called are ingeniously made by surrounding a plantain-root model with clay, an opening being left

for the pouring in of metal and allowing steam to escape. This model is baked in fire which burns out the plantain core and hardens the clay covering. The ashes of plantain are removed, and the molten brass is poured in. When cool, the clay mould is broken away, and the brass collar is polished and incised. A few years ago the currency was in brass rods which the cunning metal worker would collect so that he could carefully remove a small quantity of metal from each one, thus obtaining a supply of raw material for his craft in an inexpensive way. Blacksmiths are honored as skilled men, but they are not treated with any superstitious fear.

Fear of being charged with witchcraft has been inimical to progress, for the innovator is quickly regarded with suspicion that may cost him his life. Contact with Europeans has, however, quickly changed this condition, and the Bangala are now very imitative, especially in the matter of house-building.

Among the recognized food substances are cassava, fish, maggots, bats, caterpillars, sugar-cane, and palm-wine. Milk is tabooed by all and regarded with great abhorrence, but no reason for this aversion is given. The Bangala think it no defilement to milk goats and sheep, but a boy who drank water from a vessel which contained a small residue of milk was not allowed to have meals with his people for five days. The blood of all animals, after boiling, is regarded as a great delicacy. Sweet potatoes are eaten by women and boys, not by men. An edible frog is consumed by women only. The kola-nut is used as a restorative after a drinking bout and to assuage hunger on long journeys. In the early nineties the Bangala were not ashamed to say they ate human flesh. It was well known that prisoners of war and slaves supplied it,

though the latter were too expensive to be served up in this way, except on very important occasions.

Tobacco is used by men, not by women. The plant is widely cultivated near houses; and when a man wishes to smoke, he takes a green leaf and dries it over the fire. A wife or child prepares the pipe by pressing in the dried leaf and placing a hot cinder on the top, after which the man fills his lungs in one long draw and hands the pipe to a friend if the leaf is not consumed. Pipe-stems are made from the horns of antelope and buffalo, while the bowl is fashioned from well-baked clay. Snuff is prepared from tobacco and wood ashes which are well powdered and mixed by rubbing between two stones.

There are, among the Bangalas, well-established rules governing hunting expeditions. Each locality has several men who on account of skill and courage are regarded as professional hunters who always take the lead in these expeditions. The owner of the slain animal is held to be he whose spear first entered a vital part. The rules for division of the game among tribal elders and relatives are well understood. In fact, after meeting the demands which custom has sanctioned the hunter has little left for himself. Should an animal be killed on ground belonging to a village other than that from which the hunters have started, the head-man of that village is entitled to a share of the kill. Meat is thoroughly dried and preserved by being smoked over a fire. Charms are worn on the person or fixed to weapons, and on special occasions, such as hunting elephants, the witch doctor (*nganga*) performs a preparatory magical ceremony lasting three days.

Traps for hippopotamus, elephant, and antelope are of two main kinds. Two uprights of wood support a cross-beam in which a spear is embedded. This contrivance is released when the foot of the animal catches a

ground string connected with the cross-beam. In addition to this arrangement, which is said to succeed four times out of six, there are deep pits with upright stakes of wood or iron projecting from the bottom; and for small game nets are employed. The spear is the chief weapon used in the hunt, and even boys rarely miss a target six inches wide when throwing from a distance of a hundred feet.

Fish are attracted to the river bank by torchlight at night and then speared. Closely woven weirs are built across streams. The fish caught are cleaned, smoked, and dried over a slow fire. At the present time fishhooks, probably first introduced by Europeans, are in general use; as bait the people use earthworms, cassava, and the entrails of fowls. 156002

In agricultural work men fell the trees and cut away the undergrowth while their women heap up grass and brushwood ready for burning. As a rule, women are responsible for hoeing, planting, and weeding, but men do not disdain the work to such an extent as to exclude it entirely from their occupations. The principal cultivations are cassava, sugar-cane, plantain, bananas, maize, sweet potato, and yams. As the hoeing never goes deeper than five inches, farm land is exhausted after three or four seasons, to be followed by a fallow period. Around cultivated tracts are placed charms consisting of snail shells, rags, old calabashes and similar oddments which are supposed to guard against theft.

As regards domestic animals, the Bangala have fowls of a poorly developed breed, tough, and without flavor. They have goats and horned sheep; the latter have hair resembling that of the goats. Dogs are spiritless creatures that have to be drugged before they show sufficient courage to hunt, but they are considered most useful for fattening and eating. John Weeks met a Bangala woman

who was crying because her dog had been killed. "Where did you bury it?" asked the missionary kindly. "Here," said the woman, patting her stomach. Cats are kept and occasionally eaten, but their flesh is not considered a delicacy.

Witch doctors are of two kinds—general practitioners and specialists, the latter being those who have recovered from an illness, for the logical conclusion is that they must know why they got well again. Insane people are regarded as having great power in witchcraft; but if they become dangerous, they are secretly killed. Weak-minded people are treated indifferently, sometimes with ridicule.

Singers are hired to teach new songs to the village, and are paid for their instruction. Dances along with the accompanying tunes are fashionable for a few weeks. Sports include foot races, swimming, paddling canoes, contests with throwing weapons, and sham fights.

Up to the age of fifteen years children appear bright and receptive, but owing to the fact that training has ceased at that age for many generations, further progress is difficult. Powers of observation are good, though the men do not make remarkable trackers; imitative power is excellent, but reasoning and reflective powers are in abeyance. The Bangala, who may be courageous in hunting and fighting, is shrinking and timid when in contact with anything that is mysterious. Weeks' statement respecting the mental powers of Bangala children would probably be applicable to all African races. With the arrival of manhood in a physical sense, attention is claimed entirely by daily routine, including preparation of a home and the earning of a bride price.

An area of great cultural importance in the northeast Belgian Congo is the district bounded by the Ubangi and

Welle Rivers on the west and north, by the great bend of the Congo on the south, and by the Nile-Congo watershed on the east. Here invading tribes from the Sudan and the lake region of East Africa have mingled with or driven away the Bantu. There is naturally a mixture of physical types and language groups, the main elements of the latter being Bantu, Nilotic-Negro, Sudanic, and Hamitic. Two dominant tribes are the Azande (Niam-Niam) and the Monbuttu. Other important tribes are the Ababwa, who include the Mobati, the Makarka, the Momfu, and the Mege. The two first-named tribes who live in villages composed of substantial houses with conical roofs, are good agriculturists, ardent hunters, and keen traders, while weaving, wood carving, and ironworking have reached a high level. Weapons are made by hereditary blacksmiths whose skill in making knives of copper, throwing knives, and spears, is of the first order (Case 18A and 19A; Plate XXIX, Figs. 4-8).

Azande shields of strongly woven wickerwork are among the best from Africa. The shield with a spiked metal centre from the Wa Rega is an interesting specimen (Plate XXVIII, Figs. 1, 9). Hunting spears with heads that detach in such a way that the loose shaft impedes the animal are ingenious. The three carved, oval wooden bowls of the Azande are of excellent workmanship (Case 18A). Knives of peculiar curvature, somewhat like corn sickles, were held by kings and chiefs as symbols of authority. The circular holes in the broad-bladed knives were used for the insertion of copper studs that indicated the social status of the owner. Iron currency takes the form of roughly made knife-blades tied in a bundle which should be compared with small hoe-blades, similarly tied, from Cameroon (Case 11A). Clothing of Azande women

is represented by thick aprons of bark cloth and leather (Case 18A).

The Ababwa are a tall, well-built people. They follow agricultural pursuits in the production of bananas, maize, rubber, and kola-nuts. They are keen traders, carrying on a system of barter with copper which is formed into bracelets and heavy rings. Villages of the Ababwa are protected by large stockades almost hidden in the bush. The villagers are expert in defending themselves with bows and arrows, while long, narrow wooden shields are also used. Heavy-shafted spears and knives with long leaf-shaped blades are excellent products of the blacksmith's forge. The Ababwa speak a language quite different from that of their neighbors, the Monbuttu and Azande, from whom they may be distinguished by their scarified tribal marks of lines and dots across the forehead.

The Azande are sometimes named Zandeh, or Niam-Niam; the last term is one applied by Arabs to any Negroes who eat human flesh. The Niam-Niam examined by me had their teeth filed to points, but this may be nothing more than personal ornament for the custom is no indication of cannibalism. The men questioned by me in 1913 did not deny the cannibalism of earlier days.

The religion of the Azande has been studied very recently, and there is good reason to believe that the people respect a supreme being, named Mbori, who is universally accepted among them as one to whom they may pray in order to avert the influence of evil spirits. His response to prayer is said to be somewhat sluggish, though he is quick to resent those who have shamed the ghosts of their clan. Against Mbori no magic can prevail, nevertheless he can exert a magical influence, especially during times of drought when the people make a communal sacrifice

by laying their produce on a rock. Graven images of man having a magical significance are not made by the Azande, with the exception of a few small figures used by a secret society, Imani, of foreign introduction. Walls of houses are sometimes decorated with human figures which have no religious import; they are merely commemorative of relatives and notable men of the tribe. Souls (named *mbisimo*) are possessed by all people, and the idea of having a soul is extended to animals. A ghost is said to be the hand of Mboli, the supreme being. The idea of ghosts entering animals is entertained. When the Azande establish a new home, they erect near the entrance to the circle of huts an altar for offerings to ancestor spirits. A pole is erected, at the top of which are a number of branches forming a receptacle for offerings of all kinds of first fruits, including maize, potatoes, and millet.

CONGO BASIN—SOUTHWEST

An area of the Belgian Congo, to some extent represented in the Museum collections (Case 21A), is the Kasai Valley, a large drainage area in the southwest of the Congo Basin through which flow the river Kasai and its tributary, the Sakuru. This region is inhabited by a number of tribes which differ in appearance, language, and culture; dispersed among these Negro races are groups of Batwa pygmies already described (Plate XXVI). The Bushongo (the name means "people of the throwing knife") must be termed a nation; for since their journey from the Shari River and Lake Chad, far away to the north, they have subdivided into many large groups under the names of Bangongo and Bashilele between the Kasai and Loange Rivers, Ba Bunda, Ba Pindi, Ba Yaka, living near the Kwilu River, also the artistic Bakuba, and others too numerous to mention.

The name Bushongo stands for all that is excellent in the African applied arts like cloth making, wood carving, metal work, and pottery, some of which made by the Basongo has beautiful colors due to oxides in the earth used. The greater part of the country is ruled by chiefs who are still powerful, though their sovereignty is only a remnant of the power they enjoyed in olden times. Even at present considerable areas are ruled by one man at whose court the etiquette is astonishingly elaborate. Although the old tribal life is rapidly breaking down, there is evidence of totemism and inheritance of property in the female line. Great reliance is placed on medicine-men, fetish figures and witchcraft.

The Bakuba are excellent wood carvers whose wooden cups covered with neat incised geometrical patterns are shown in Case 20A. The making of pile cloth is a long and difficult process which is undertaken by men who do the weaving and women who embroider the designs. The pile is produced by shaving off the top of the pattern so that numerous small tufts are left giving the appearance of velvet. Palm-fibre cloth is made by taking the immature fronds of the raphia palm, splitting and beating them to remove the pulp, then drying them in the sun. The ordinary garment of the Bakuba consists of a slip of cloth of this kind about the waist. Excellent mats of fine texture are woven (Case 20A).

Men of the Ba Bunda tribe living about the Kwilu and Loange Rivers are skilled weavers who use filaments prepared from the surface tissue of raphia-palm leaves. Incisions are made near the base of the leaf-stalk, after which the cuticle is peeled and dried in the sun. Colors are to some extent due to natural differences in shades of the material, but additional effects are produced by using dyes made from the mud of swamps.

Not all natives of this southwest region are so well favored as the Bushongo in character and skill. The Tucongo of the Loange Valley are fierce and truculent. The Bankutu are undersized, ugly, and sullen, excelling in nothing but the building of good bark huts. As recently as 1911 an ethnologist reports that, "The term cannibal is hardly strong enough to describe the man-eating tendencies of the Bankutu. They actually stalk and shoot men for food, as other natives hunt animals, and this despite the fact that their country teems with game. They never bury slaves no matter of what complaint they may have died, but invariably eat them. There is a fear that the ghost of a slave may return to

haunt a brutal master, but if the body is eaten, the Bankutu believe that the ghost cannot return."

Nearly every settlement has a smith who produces spears and other weapons of good quality. Carefully he guards the secrets of his craft, imparting the knowledge only to his apprentices. Bows with poisoned arrows are employed, and the Bashilele have a throwing knife of peculiar shape (Case 20A). The large war-horn (Case 20A) is a remarkable exhibit some ten feet in length. The mouthpiece is of ivory, but the remainder of the instrument is of teakwood covered with antelope-skin. The instrument while held across the chest of the performer is sounded through a side opening near the narrow end. Hatchets, beautifully wrought in iron and decorated with incised designs, are carried before the chiefs as symbols of authority, while axes of the Bakuba and Baluba tribes are well-made objects which are sometimes used as weapons, but more frequently as ceremonial objects (Case 20A; Plate XXIX).

Musical instruments include keyed contrivances having metal tongues which are stroked with the fingers; these should be compared with instruments of similar form having cane keys. The use of metal tongues on this kind of musical instrument, which is provided with a sounding board, is usual among Bantu-speaking peoples south of the equator. In Cameroon and Nigeria cane keys are almost invariably employed (Cases 3A, 14A, 22A).

Objects illustrating the poison ordeal for detection of crime are shown, and the activities of the medicine-man in divination are explained by the divining image (Case 22A). The witch doctor places a lump of red ochre on the body of the image, then reduces the pigment to powder, and spreads it with a pestle. Using this powder he draws

decorative lines on his face, meanwhile inquiring of the image the solution of the problems interesting him. This small image comes from the Baluba people, but its use is not confined to that tribe.

ANGOLA

Lying to the southwest of the Kasai region is the Portuguese territory of Angola from which Badjok elephant-hunters wander into the land of the Bashilele. The latter are inclined to give a hostile reception, as the Badjok set fire to the grass and thus jeopardize the Bashilele villages. Angola is a southerly extension of the Bantu-speaking area. It is fortunate that a generation ago the Museum acquired a series of objects illustrating the daily life of people near Loanda, before European influence had been grafted on primitive procedure.

Bantu tribes of Angola are represented by a collection (Case 22A) from the Ovimbundu, sometimes called Mbundu, or Bundas, who inhabit the elevated plateau region between the Quanza River and Benguella. The Ovimbundu vary in color from coffee brown to black, have thick curly hair, and in disposition are peaceable and kindly. The villages are made up of insignificant huts of beehive form which line narrow, winding paths.

Agriculture is carried on mainly by women who use a primitive hoe to prepare the ground for corn and beans. The blade is of native manufacture, and the handle is supplied ready for use by hacking off the forked branch of a tree. Corn is soaked, pounded, and dropped into boiling water from which it is almost immediately removed as a mush which stiffens. This is then eaten as the one meal of the day which is taken after sunset. Man and wife do not eat together; the former receives his meal prepared by his wife in a basket (Case 22A). These baskets are so tightly woven from grass that they are

water-tight. The decoration is due to native dyes obtained from the roots of a shrub. Ground peanuts too are a favorite article of diet. Small ornamented gourds are used for carrying palm-oil which is a valuable lubricant for the skin, and every woman with personal pride dresses her head with this substance so that it may run down and anoint her body.

Both men and women take snuff which is finely powdered tobacco prepared from plants raised in the gardens. Tobacco is smoked by both sexes from pipes which vary in type, though almost all are of ornamental pattern. An apparatus formerly much used is made from a gourd into which a funnel-shaped bowl of clay is inserted. The lower part of the gourd is then filled with water through which the smoke must pass. Neither men nor women will smoke while speaking to their elders, but as a mark of respect the juniors hold the pipe-stems across their teeth.

Women, as is usual in Africa, are the potters in Ovimbundu society. The pots are made by the coiling process, —a term which implies a gradual building-up layer by layer. Pots are of various sizes, from one holding less than a pint to a large receptacle having a capacity of six or eight gallons. The larger sizes are used chiefly for brewing and containing beer.

The process of smelting iron from ore (Case 22A) appears to date among the Ovimbundu to very remote times, though even twenty years ago the smiths were using iron hooping obtained from traders. The primitive native method consists of placing in a hole in the ground pieces of ore about the size of walnuts which are mixed with charcoal. The bellows containing two air-chambers are fashioned from a single block of wood, and from the

air chambers clay tubes extend to the fire. A peak-shaped piece of hide is fastened over each air chamber and these skin covers are worked up and down alternately by means of sticks attached to the hide. Several reduced pieces of ore are welded together with a hammer on a block of iron or stone which serves as an anvil. From this reduced ore the native smiths hammer out knives, spears, and hoe-blades of good quality. Tempering is done by beating in a charcoal fire and immersing in cold water.

The iron industry is the centre of particular beliefs; only certain persons are allowed to make bellows, and ceremonies have to be performed before the large striking hammer (*onjindo*) is made.

A very melancholy product of the forge is the slave shackle used for securing slaves by night. During the day the slave carried the shackle with his load, then at night the fetters were riveted on to the ankles. Slaves employed in villages were not treated thus, such a method being reserved for slave gangs in transit from the interior to the coast for sale and shipment.

The favorite musical instrument of the Ovimbundu consists of a number of pieces of thin steel of different lengths mounted on a board (Case 22A). These tongues or keys are so secured as to allow them to be pushed in and out thus altering the vibrating length and varying the pitch of the note produced. Sometimes the sound is amplified by placing the instrument over an empty gourd. Whistles and horns are magically used by medicine-men for attracting spirits.

Consideration of images and charms (Case 22A) shows that witchcraft in Angola is an integral part of the social life. Images of various patterns and significance may be

recognized. Some of these are placed in huts at the branching of paths, to appease demons who are thought to be sending sickness to the village. Another class of images are male and female figures which are set up before the witch doctor (*ocimbanda*) for the spirits to inhabit. These figures are used in divination ceremonies at which the medicine-man summons the spirits into the images by blowing a whistle (Case 22A). Fetish figures for protection are roughly carved from two pieces of wood about sixteen inches long. No attempt has been made to represent the human form in detail, and following the usual custom a reddish-black pigment has been applied.

In dealing with West Africa, especially Cameroon, we noted the many grotesque forms of costumes worn by witch doctors, and the Ovimbundu medicine-men are no exception to the general rule. The head-dress (Case 22A) consists of long porcupine quills fastened together at one end before being sewn to a cloth disk about two inches in diameter. There is also a girdle of antelope-skin containing "medicines." When detecting crime, the medicine-man marks himself with red and white, then after the ceremony he applies the former color to the guilty person, while the blameless one is marked with white. The medicine-man's basket contains a variety of objects such as charms and small images. Skin from the nose of the hyena is said to "smell out crime," the open beak of a chicken symbolize "gossip," and so forth.

The witch doctor when detecting crime works himself into a frenzy by dancing, after which he tosses the charms and catches them in the basket. If, after this manoeuvre, the little horn decorated with wax and red seeds should stand upright, the position would be taken as evidence of guilt in the accused. On the contrary,

if the little image with the small cowrie-shell on its head should stand upright, that is conclusive evidence that the accused is innocent.

Trial by ordeal is an appeal to spiritual powers to decide between two persons accused of a crime, or the test may be applied to decide the guilt of a person accused by the medicine-man who has relied on his divination basket. Powder, obtained from the bark of a tree (*Erythrophalum guineense*) is placed in a small gourd-cup and stirred with the hoof of an antelope. This mixture when drunk by the accused is said to determine his guilt or innocence. If the draught acts as an emetic, the accused is declared innocent; but if purgation follows, guilt is assumed. Tests made with the poison show that it has at first a remarkably irritating effect on the vagus nerve, which causes vomiting, but even so, paralysis and death may follow.

An eye-witness of this ordeal in 1875 says that the accused was kept in a hut the night before the ceremony, while outside the prison several hundred people were dancing and yelling. Their faces and bodies were painted red and white, and the whole scene was illuminated by blazing fires of dry grass. In some tribes the accused, after taking the potion, had to stoop and run under several arches made by bending branches into hoop form with both ends stuck in the ground. If the runner stumbled, guilt was at once assumed, and he was clubbed to death.

The witch doctor does not always appear in an antisocial capacity, for he undoubtedly possesses some knowledge of useful remedies which are thought to be effective only when accompanied by fetish ceremonial. In addition to remedies for rheumatism, there are in the medi-

cine-man's materia medica herbs for brewing love potions, which jealous wives give to their husbands in chicken broth.

SOUTH AFRICA—BUSHMEN

Among the natives of Angola are legends describing the Bantu invasion as coming from the north and east. There is no doubt that the greater part of Angola is occupied by Bantu-speaking Negroes. A typical example was taken by describing the Ovimbundu (Mbundu), a name most correctly applied to a large central Angolan section of Bantu Negroes. It becomes clear that there is an increasing mixture of Bantu-speaking Negroes and Bushmen as the border between Angola and southwest Africa is approached.

The question then arises, who are these Bushmen of small stature with yellowish skin and hair coiled in small isolated spirals? Whence came the Hottentots, a people somewhat taller than Bushmen and of darker skin-color? And, finally, who are the people so vaguely termed Zulus and Kafirs? (Plates XXX, XXXII.)

The most ancient traces of man in South Africa are provided by stone implements from undisturbed river-gravel terraces now far above the present river bed. In addition to these finds there are remains of shell-mounds and ancient types of skulls, all of which evidence points to the existence of man in South Africa long before the advent of Bushmen, Hottentots, and Zulus.

There can be no doubt that Bushmen, now surviving only as small groups often crossed with other South African peoples, once occupied a large part of Africa to the north of their present location. The story is one of romance, possibly also of scientific fact, which takes as a starting point an area in southeast Asia, where there arose a

small Negro type that branched out in three main directions; namely, eastward to the Andaman Islands, the Malay Peninsula, and New Guinea, also to southern Europe and Africa. That there should be linguistic, physical, and cultural differences, arising from dispersal, which implies changes in climate, habits, and racial contacts, is of course assumed. There are accredited ethnologists who point out that in the caves of southern Europe there are paintings, arrowheads, scrapers, and human bones that bear more than a chance resemblance to similar Bushman products and remains known in South Africa at present. The theory of a widespread Bushman race is further supported by reference to rock-engravings in the Sahara, but every statement is of course the subject of controversy, and only a tentative general picture is permissible.

It can be safely postulated that the Bushman arrived from north and northeast Africa at an unknown period, and there can be little doubt that they made an easy invasion of South Africa, though it would be rash to speculate as to the physique, intelligence, and habits of any surviving stone-age people who fell victims to the Bushman hunters. Some Bushman legends state that the invaders found the country uninhabited.

While this invasion of South Africa was in progress, there arose in the region of northeast Africa, it is assumed, a Hottentot race representing a crossing of Bushman, Hamitic, and possibly Bantu-Negro elements. This Hottentot race, superior in equipment to the Bushman, caused him to take up locations less favorable than those he had hitherto occupied.

Meanwhile the Bantu-speaking Negroes were advancing westward and southward, occupying the Congo forests and sending into South Africa a westward stream

giving rise to the Herero, Ovambo, and Ovaherero, whose depleted tribes are now somewhat scattered in the region known as southwest Africa. Another main branch of the Bantu-speaking peoples pressed down the east coast of Africa, displacing Bushmen and Hottentots, then eventually forming a strong centre in what is now known as Natal in the extreme southeast of the continent.

The subsequent history of South African peoples is a story of conflict between Bushmen, Hottentots, and Bantu-speaking invaders. The Bantu fought among themselves, and, for one reason and another, large sections launched out from time to time to found new centres of Bantu culture in parts now known as Rhodesia, Portuguese East Africa, and even as far north as Tanganyika Territory. To complicate the history still further, the white man was constantly at war with all native tribes. Bushmen and Hottentots were from the outset treated as vermin, so very rapidly they were driven from Cape Colony and to a great extent exterminated, while opportunities for ethnological research were lost by mixture of Hottentot and Bushman residues. The Zulu section of the Bantus made a better stand against European invasion and it was not until 1879 that they could truly be termed a subject race.

In the geographical area known as the Union of South Africa, there is a total population of seven millions, five millions of whom are dark-skinned people, chiefly Bantu, who increase rapidly, while Bushmen and Hottentots, chiefly of mixed descent, become every year more negligible as a social and political factor. The desert named Kalahari (meaning "great thirst") stretches northward for a thousand miles from the Orange River, thus forming in the first place a barrier to migrating hordes, and secondly,

acting as a last retreat for Bushmen and Hottentots worsted in the racial conflict with Bantus and white men.

In southwest Africa there are several groups of Bushmen, notably the Heikum in the north, round about Grootfontein, while on the eastern border of the Kalahari Desert are three well-known groups, the Nusan, Aikwe, and Aukwe. The several clans composing the three last-named tribes vary in type according to their proximity to Hottentots and Bantus, but on the whole they represent the purer elements among the Bushmen of today. The Heikum have interbred with Bantus and Hottentots, and the latter whose local name is Namaquas have given to the Heikum Bushmen the so-called "Nama" speech.

The Bushmen known as Masarwas, a name given to them by the Bechuanas, live near the Motopo Hills (28° E. long., 22° S. lat.), but they have a wide extension round this area. Barwa is the name given to Bushmen living south of the Orange River. Along the Crocodile River in Rhodesia are wild, fierce, naked people of small stature who live in a most primitive way by hunting and collecting wild fruits and insects. These Katteas or Vaalpeens are possibly of Bushman stock.

Bushman dialects are all constructed on the same general principle, main features being a variety of labial, dental, and other clicks, combined with tone meanings. In widely separated Bushman settlements there is always the probability of finding the same names for common objects and animals, though in separated regions the dialects differ considerably. There is probably a distant connection between the languages of Bushmen and Hottentots, but the cleavage occurred so long ago that it is not now easy to reconcile the two.

On the intellectual side of life the Bushman was poorly developed, though he must be credited with having a

fund of stories concerning animals and a belief in certain mythological beings. There is a possibility, too, that cave pictures showing animals and human beings, some of whom are represented dancing, have in remote times played a part in magical ceremonies for rain-making or increasing the supply of animal life. There is no evidence that the Bushmen ever had a complex social and magico-religious organization like that of the Bantu with its ancestor worship, use of wooden images, secret societies, and elaborate initiation ceremonies for boys and girls. First and foremost, the Bushman was a food collector and hunter whose special claim to attention lies in the fact that he preserves a useful picture of the conditions of prehistoric stone-age man, as further consideration of his life will show.

Clothing was, and is at present, of the scantiest kind, consisting of a small triangular piece of hide used as a modesty covering by both sexes, while cloaks, made by sewing skins together with sinew threaded through bone awls, were in common use. As ornaments, necklaces made from disks of ostrich egg-shell were worn. No pottery was made, and there was no agriculture; but provided with a horn-pointed digging stick, the shaft of which passed through a heavy, circular stone weight, women dug up wild roots. Gum from acacias, ants' eggs, honey, ostrich eggs, and locusts, also the flesh of lizards, were all welcome additions to the larder. In the dry season the movements of Bushmen were curtailed by the necessity of living near water holes; but when hunger drove them from these supplies, great ingenuity was shown in sucking water from the roots of trees by means of slender tubes, the precious liquid being carried in ostrich-egg cups to which a neck and stopper were added with black beeswax.

The Tsama or wild melon-tree and its fruit were also valuable sources of water supply.

The Bushman was a skilled dancer who delighted to mimic the movement of animals with which he became acquainted in hunting exploits. As a musical instrument he used the ordinary hunter's bow, one end of which was placed in his mouth to act as a resonator, while the other was held in his hand. The fingers of the free hand were used for tapping the bow-string with an arrow. A drum or tambourine was made by covering a pot or hollow block with skin; reed pipes and dancing rattles of hide were also made.

The bow and arrow were the only original weapons, but as the arrows had detachable stone heads steeped in poison made from the venom of the puff adder mixed with Euphorbia juice, the equipment was very deadly. Sometimes the Bushmen would wound an animal, then follow in never-tiring pursuit until the exhausted creature fell. Meanwhile the cunning hunter preserved a wonderfully accurate sense of the locality of his water-hole, to which he unerringly returned. Early white settlers remarked on this homing instinct even in very young children of Bushman tribes.

As a hunter the Bushman was, of course, expert in making pitfalls along the banks of streams and near pools. Wood and stone were used to build passages which, apparently affording shelter, would lead an animal directly into the trap. One cave painting shows the Bushman hunter disguised as an ostrich advancing with bow and arrow among a group of unsuspecting birds (see Leaflet 23, Plate V). When in quest of food the Bushman used a light spear, bow and arrows, and a basket like an eel trap. Decoration of cave walls appears to have been carried out in two principal ways; namely by painting, or, as an

alternative, drawing an outline, then laboriously pecking away the interior surface with a stone.

Some caves have yielded round stones for digging sticks, arrowheads, and scrapers, while many paintings are still discernible, though they may have suffered from the vandalism of visitors, the rubbing of sheep and cattle, or the lighting of fires by herdsmen. From Rhodesian caves various pictures of snakes have been reported. These vary in length from eight to forty feet. The colors used are red ochre, yellow, purple, and white. Horns, humps, and fins are characteristic of these snakes, though such attributes are not always present. The part which the creature played in Bushman mythology is unknown, neither is it known precisely what beliefs centered round the mantis, except that he made all things, was prayed to for food, and where he was there the elands came in droves like cattle. Under the name "Kageen" the mantis is the most prominent animal in Bushman mythology. Animals shown in realistic poses either by painting or sculpture, are the zebra, impala, ostrich, monkey, koodoo, elephant, rhinoceros, leopard, lion, giraffe, mantis, and tight-waisted human beings with the heads of animals. The animals are not stiffly posed; on the contrary, the rhinoceros is charging into the trap prepared for him, the leopard has sprung upon the eland, and the human figures are dancing. The dog, the only domestic animal of the Bushmen, is sometimes represented.

The home life must have been of a very simple kind; the family gathered in the evening round a fire made by the twirling of one stick on another after the fashion employed by the Batwa of the Kasai (Case 21A). If a cave were not used as a home, the family crouched behind a simple bark screen known as a "breakwind," representing the most primitive kind of protection from the weather.

The men would be smoking, taking deep inhalations from a horn filled with water through which the smoke had to pass from an attached chamber. The plant used for smoking was a species of wild hemp which was carried in a skin bag. Perhaps some members of the family would be flaking arrowheads, while women might be sewing skins together with sinew passed through a bone awl. On the march the father went ahead with the boys and weapons, while the mother walked behind in charge of girls, and such small equipment as the family possessed; as, for example, digging sticks, nets woven from bark or grass, fire-making sticks, ostrich egg-shell vessels, and skin clothing, with perhaps a spare pair of sandals. There might also have been a little pottery, an axe, and a throwing club, traded from friends, or taken from a murdered enemy of the Hottentot or Bantu people.

The marriage of a Bushman affords an interesting example of marriage by capture. In the middle of a feast, at which the women were decorated with beads and red clay, the man seized his bride which was a signal for a general attack on him with digging sticks. If the bridegroom could hold his bride through this ordeal, or get away with her, the pair were married; but if he let go to save his skin, the ordeal was arranged for a future occasion. Polygamy and somewhat close intermarriage were allowed, but with reference to the former custom, most men could afford to keep only one wife.

Mention has been made of dances in mimicry of animals, and in addition to these amusements the men would test their skill in avoiding arrows. Two Bushmen, each with a certain number of arrows, would let their shafts fly at a given signal. Sometimes the arrows were arranged in front of them, or the shaft might be bound in a fillet round the head, as in war and hunting. The game was

played rapidly with poisoned arrows. Every Bushman therefore carried at his belt a small horn in which he kept a powerful antidote to the arrow poison. The well-known game of passing a piece of wood rapidly from hand to hand amid much noise and gesticulation was played, the object of the game being to guess in whose hand the piece lay at the end of the confusion.

Among Bushmen there was some knowledge of the medicinal value of plants, and charms were in everyday use. In addition to a general knowledge of curative drugs and amulets there were specialists forming a caste or rank who preserved their secrets within the society to which initiation gave access. Observers say that Bushmen "paid certain homage to some mysterious being who was by turns generous or vindictive." The Bushmen are said "to have reverenced the memory of their departed friends and sought to propitiate their ghosts by adding to the sacred heaps which covered their graves." Probably there was a vague idea of a future stake with punishment and reward according to fulfilment of tribal rites while alive. These statements, however, should be accepted cautiously, for every inquirer has to contend with difficulties of languages and the spread of Christian doctrines. Many habits and customs described in the past tense still survive.

When the bold hunter had breathed his last, his relatives rolled him in his skin cloak, then carried the corpse from the shelter by a way that the living did not use. The dead were covered with red powder mixed with fat and burial took place in an oblong grave in which the hunter's bow was placed. The face of the corpse was turned east, and after burning the hut and its contents over the grave, earth was filled in to the level of the surrounding ground.

SOUTH AFRICA—HOTTENTOTS

The Hottentots are for the greater part a mixed race whose groups are scattered, though several divisions are still preserved. The Namaqua live on both sides of the mouth of the Orange River, the Korana are located near the Vall and Upper Orange Rivers, while the Griqua inhabit the country near Kimberley. The Hottentots differ from Bushmen in general form of skull and facial bones; they have a darker skin, are taller, and have hair which is less spirally coiled. Hottentot is a word invented by early Dutch settlers who landed (1652) when South Africa was the home of Hottentots from the coast inland. "Huttentut" in Frisian or Low German means "quack quack" or "gibberish," but in spite of this sobriquet the Hottentots' name for themselves is "Khoikhoi" (meaning "men of men"). Dornan has recently compared the Masarwa Bushman language (Sesarwa) with two Hottentot dialects, Namaqua and Korana. Careful comparison suggests that Sesarwa (Bushman) and Namaqua (Hottentot) are different languages though originally related. Sesarwa is also related to Korana. In addition to the Hottentot tribes mentioned there are the Orlams of Great Namaqualand, the Topnaars of Walfish Bay, also Swartbois, and Bondelswarts. This illustrates the scattering of peoples and their absorption of foreign customs. The same has been noted in reference to the dispersed Bushmen.

In a cultural sense Hottentots were always superior to Bushmen except in the matter of mural art. The Hottentot was acquainted with simple iron-smelting processes which provided him with knives and assegai blades. He

also had a knowledge of making pottery. He possessed cattle, which were frequently raided by Bushmen. His weapons included a throwing club, while his bow was at least as good as that of his enemy, the Bushman. It is stated that Hottentots did not originally poison their arrows. The Hottentots ingeniously constructed a dome-shaped dwelling by bending boughs to a centre and tying them; these strong flexible ribs were then covered with woven grass-mats and skins. Formerly the Hottentots never practised agriculture, but depended for food on collecting wild produce, milking cows, and hunting. Both sexes had modesty girdles of skin, while cloaks of the same material were also used. As footwear sandals of plaited grass or hide were employed. Men and women alike smeared their bodies with fat and red ochre; the women had arm and leg bands of twisted skin or ivory. In social organization the Hottentots had made some advance, as several families with their elders were united under an hereditary chief in the male line; neither was there want of coordination and courage in warfare against European and Bantu enemies such as the Herero, against whom many a bloody battle was fought. A boy bore his mother's family name; a girl, that of her father's family; but on reaching manhood the boy took his father's name in addition to that of his mother. Women had a fairly happy position in the household. Neither was there absence of law, for murder was repaid by blood revenge on the part of the next of kin, while theft was punishable with flogging or death.

Hottentots used and still employ the "gora," a musical instrument consisting of a simple bow to which a gourd is fastened as a resonator, which is pressed against the performer's body. In the way of religion and mythology there are traces of moon worship, stories of animals,

and legends of a famous magician, Heitsi-eibib. The dead were trussed in a crouching posture by thongs; then, after the corpse had been sewn in skins, it was placed in a niche of a cave wall.

Of Hottentot spiritual beliefs, taking the word in a broad ethnological sense, it is difficult to speak with certainty. They believed in charms, amulets, and omens; in addition there was among them a veneration for the mantis, beliefs concerning which were handed on to them by captured women. "Clans in which Bushmen blood was strong would venerate the mantis, and others would pay little or no regard to it." Hottentots lived in fear of ghosts and evil spirits, and sang and danced in honor of the new moon. Those tribes who came in contact with Bantu learnt to make sacrifices to dead relatives from whom blessings were invoked. The famous Heitsi-eibib was supposed to have lived on the earth, and was further believed to have risen from the dead many times. Worship of this superman consisted of adding a stone or other object to the cairn erected over the spot where his burial was supposed to have taken place. Many are the legends of Heitsi-eibib, who clove the waters of a river so that his people could cross. This legend is said, on good authority, to have no possible connection with the biblical story of the Israelites crossing the Red Sea. Again, Heitsi showed his prowess when a stone was thrown at him, for it bounded from his forehead and killed the aggressor.

SOUTH AFRICA—BANTU

The Bantu-speaking peoples of South Africa are dispersed so widely that they can be briefly described only by arranging them in groups based on ethnological and, to some extent, on geographical considerations. The following division will be useful:—

(1) The western Bantu, including the Ovambo, Herero, and Ovaherero of southwest Africa.

(2) The central Bantu, known as Bechuana, with whom were associated the Bantu before the independent development of the two peoples.

(3) The eastern Bantu, including the Ama Tonga, Swazi, Zulu, Amaponda, and Ama Kosa.

(4) Northerly settlements of Bantu, such as the Mashona and Makalanga living near Zimbabwe; the Matabele, Ba Rotse, and Angoni.

The Western Bantu, composed of Herero and Ovambo, have been sadly depleted in conflict with German troops, and a recent census places their number at about 150,000. The Ovambo, likewise a small remnant of the Ova Herero in the Kookoveld region, are the only western Bantu who retain a measure of their tribal organization and customs. Every year witnesses the migration of these natives to farms and mines, and in Damaraland the tribal organization has disappeared entirely, but important accounts are still obtainable from old people. Before conflict with Europeans the Herero carried on intermittent warfare with the Damara Hottentots at a time when the country of the Hill Damara people, a physical type formed by crossing of Hottentots and Herero, acted as a buffer state.

The Herero are a well-developed people with features of a refined Negro type; the lips are comparatively thin, and the nose is narrow; the hair, though woolly, is longer than that of a typical Negro. Clothing is made of leather, the usual garments being a small petticoat and a mantle, while ornaments of beads, shells, and leather are worn. The head-dress of women is very distinctive, there being nothing quite like it in any part of Africa. As a base this peculiar head-dress has a circular cap on which are fastened tall wing-like flaps resembling those on a Viking's helmet. The chief weapons are assegais, bows and arrows, and the knobkerry. The Herero are a pastoral people possessing herds of cattle and goats, but several sections of the tribe also practise agriculture. Light, portable huts of beehive shape are made by covering a slender framework with skins. The Ovambo are a tall, well-built, intelligent people devoted mainly to agriculture; but they are also owners of cattle.

On the side of religion and social organization the Herero present several points of exceptional interest. In certain directions Herero customs are those usual among Bantu-speaking Negroes; as, for example, puberty rites for girls, purification ceremonies after birth of twins, ancestor worship, and reverence for sacred trees. In the building of altars and the keeping of sacred fires, which were in the charge of the chief's oldest unmarried daughter, the Herero seem to have adopted ideas to be found in Uganda, but not generally among the Bantu. To these customs reference has already been made (p. 63).

As a central type of Bantu south of the Zambezi we select the Bechuana who, with their northern relatives, the Makololo, and their southern kin, the Basuto, form one of the most important sections of the Bantu-speaking race. The Bechuana extend over considerable terri-

tory including land which bears their tribal name, the western Transvaal, and parts of the Kalahari Desert. Historical evidence is uncertain, but while the Herero took a western route, and the Zulu followed an eastern track, the united Bechuana and Basuto journeyed more centrally and established themselves well to the south of the continent. The settlement was, however, a slow one, and a long preliminary period was spent in nomadic life between the Zambezi and Vaal Rivers, where the Bechuana and Basuto suffered at the hands of more warlike Zulu tribes. Early in the nineteenth century Moshesh collected various remnants and formed the Basuto nation in its present location (30° S. lat.: 28° E. long.). The Bechuana went through a process of consolidation; but as they did so, jealousy of power led to the breaking-away of chiefs who formed Bechuana sub-sections such as the Bakwena, Bamangwato, and Bangwaketse. One important section of Bechuanas, namely the Barolong, gave rise to the Bakaa, Batlhaping, and Bakweng. The Bechuana are not a nation under one paramount chief, nor can the tribes be called a confederacy; yet there is sufficient resemblance to justify a description of the Bechuana people in general terms. The reasons for adoption of particular names form an interesting study, and it is necessary to note that some divisions have two names. For instance, the Bamangwato received that name from their ancestral chief, Ngwato, but their alternative name, Baphuti, is derived from the word *phuti*, the duiker, a totem animal.

Totemism is a conspicuous feature of Bechuana life which on its social and spiritual side focuses round dances and other ceremonies relating to such clan totems as the eland, elephant, lion, antelope, snake, giraffe, buffalo, and crocodile. Ideas concerning these animals weld the mem-

bers of a totem group, who combine in communal acts of veneration accompanied by ritual performances. In family and tribal life the Bechuana are distinctly patriarchal, descent and right to succession being reckoned in the male line. A chief has supreme power. The idea of individual ownership scarcely exists. The houses of the Bechuana are round, conical, grass-thatched buildings made of wattle and daub. These dwellings, which are the work of women, are superior to the homes of any other South African tribe, and in addition to house-building women are responsible for agriculture. This occupation includes hoeing, sowing, reaping, threshing, pounding in a mortar, and grinding the husked grain between two stones; while cooking, making pots and baskets, also brewing beer likewise fall to the lot of women. The chief work for men is hunting and herding cattle.

Many totemic people are required to marry outside their own clan, but this is not the rule with the Bechuana; in other words, they are not exogamous. There are, however, restrictions. No boy or girl would be allowed to marry until they had completed the circumcision rites and ceremonial purification at puberty. Several peculiar beliefs prevail with regard to infants: if twins were born, and they were boy and girl, the latter was killed; if of the same sex, the weaker one was destroyed. Instances have been known where babies were buried alive with their dead mothers.

Among the Bechuana there is great fear of ghosts which are generally regarded as malevolent. Widows disguise themselves and their children with paint and ashes, skin cloaks are turned inside out, and beads are unstrung and rethreaded. Sickness and general misfortune are ascribed to the malevolence of spirits, and what

is by some observers called "ancestor worship," is little more than the appeasing of these ghosts. The *badimo* are evil spirits, having at their head Dinwe, the equivalent of the scriptural Satan, and frequently the dead are spoken of collectively as *medimo*. The Bechuana have a number of demi-gods among whom are to be found those who preside at initiation ceremonies, but high above these is Cosa, the god of destinies, who determines the days of a man's life and arranges the development of the individual and the community. Apparently above demi-gods, Cosa is a remote supreme being, possibly not of missionary creation, whose worship is neglected in the eagerness to propitiate ill-disposed demi-gods and ghosts who are close at hand.

In spite of this hierarchy of ghosts and gods the Bechuana have no temples, altars, or shrines, but they have a priesthood of witch doctors at whose head is the chief. Admission to the fraternity of magicians, who are physicians, rain-makers, and diviners, is through initiation and instruction, after which the doctor becomes a public official who takes his place on the hyena-skin mat while wearing his baboon head-dress mantle. This public office is no sinecure, for once a year the medicine-man is responsible for mixing the charms and presiding at the function of purifying the village.

Like all witch doctors, the Bechuana medicine-man has his anti-social side known as *boloi*. If he is particularly spiteful against individuals and the community he is termed *moloi* which is equivalent to "mean sneak and murderer." Such an enemy of society rides the hyena by night and prevents rain from falling by burning a green bough while he mutters incantations. Ceremonies for "smelling out" crime such as theft or murder are common, then may follow trial by ordeal of boiling water or tread-

ing on a slender calabash to find whether it will break and so prove the guilt of the accused.

The nearest approach to a "temple" or place of worship is the grave of a chief or an honored ancestor. J. T. Brown, after thirty years' experience among the Bechuana, says that apart from any European influence there is evidence of prayer, praise, and sacrifice.

At death, burial is immediate, and the grave is often prepared when there seems little chance of recovery. The corpse is bound in a crouching position with the knees up to the chin, and the head bent down to the knees. The arms are tied below the knees, or the forearms are bent and fastened to the upper arms; such precautions are quite usual among all primitive races in order to prevent wandering of the ghost. After the corpse has been placed in the grave in a sitting posture, all present shower earth until the grave is filled. If the deceased is a man of importance, a long stalk of grass is fixed from his ear to the ground level so that he may be in contact with the living. Another method of burial reminiscent of that found in Egypt, and exemplified in many parts of Africa, is the burial of the corpse in a crouching position in a niche at the side of the main grave.

A group of Bantu tribes occupying the southeastern seaboard may be described collectively. These people are the Giaca, Tembu, Pondo, Fingo, Zulu, also others of kindred speech and culture. The people mentioned have the same form of government and similar systems of laws which are administered by the natives themselves under British control. This veto is exercised only to prevent fighting, cattle-lifting, and witchcraft. None of the people has a written language, nor have they any means of making a permanent record of events. Laws are handed down from one generation to another by oral tradition

retained by special tribesmen, while historical events are remembered chiefly by song. South African natives are divided into clans, tribes, sub-tribes, and families. The last group has a significance much wider than among Europeans. A family in the Zulu sense of the term includes many households, sons, grandsons, sons-in-law, and other connections under a patriarchal arrangement. A married girl goes to live in her husband's kraal.

Among these southeastern tribes totemism is not well defined, but there are sacred animals, the killing of which brings grave misfortune such as epidemic sickness and disease of cattle. When a child is born, the mother is secluded for a month during which she must not be seen by her husband. At the end of this period sacrifice of an ox is made on behalf of the child to ancestral spirits. During the first month of life children have to be carefully cared for, and certain ritual acts must be performed. The "wise women" every day sprinkle the infant with a decoction of herbs. The child is daily passed through the smoke of aromatic woods to receive courage, wisdom, strategy, and eloquence of speech.

Tribal life begins at puberty; but before a boy may regard himself as a member of the tribe, he has to undergo initiation ceremonies which are severe and protracted. At a season when the crops are beginning to show signs of ripening, all young men between sixteen and eighteen years of age are circumcised by the witch doctor; then follows a period of isolation in huts removed from the ordinary dwellings. Tutors are appointed to watch over the novices, especially to see that they have no contact with women and that they do not obtain meat as food. The boys are whitened with clay so that in case of escape detection is easy and a severe beating is given to the truant. Novices who escape and return safely with a

supply of meat are praised for their prowess; it is failure and capture that bring disgrace. During the six months of seclusion the young men are given violent bodily exercise in dancing and running; in addition they are made to endure beating, loss of sleep, and starvation. At the end of this period the white clay is removed, and the body receives a dressing of oil and red ochre. All the tools, clothing, and huts used during the novitiate are burned; addresses are given by tribal elders, and everything is done to symbolize a break from boyhood. There is no obligatory scarification or knocking-out of teeth at puberty, but these things are done by young men who consider them ornamental. Piercing of the ears is usual among Zulu and Pondo, but this again is not an essential part of the initiation ceremonies.

At puberty girls are isolated, a surgical operation is performed, and after the period of initiation there is a public ceremony with singing, dancing, and the slaughter of an ox.

If there is no blood relationship, a man is free to marry any women from his own or any other tribe, but the union would be prevented if their descent could be traced to a common ancestor. Polygyny (having more than one wife) is usual. Nowadays plurality of wives is not so usual as in former times, but at a census taken in 1911 the investigators found that 70,000 natives had two wives each, eighty had ten wives each, and one man had forty-six wives. The wife is bought with cattle which revert to her in case of ill-treatment. Marriages are arranged by parents, but as regards choice, a man has freedom in selecting a second wife, though his parents have the right to select his first bride. When the parents have had a long palaver concerning the precise number and quality of the cattle which are to form the bride price, a great

feast and dance are prepared at which there is beer drinking on a generous scale.

Sickness and death are in general attributed to witchcraft, but usually a rational attempt is made at cure by a medicine-man who, to do him justice, has knowledge of a few simple drugs such as the aloe, castor-oil, nux vomica, rhubarb, and fern root. Should simple remedies fail, recourse is made to magical practices. A sacrifice is offered to the spirits who are supposed to be offended, and as the smoke ascends the medicine-man says, "Ye who are above, ye who have gone before, look upon us in pity and remove our affliction." Cupping is practised, and after some blood has been collected, the magician examines it. Usually he finds a beetle or some object to which he ascribes the sickness. "Smelling out" at a public ceremony appears to be the last resort of a baffled physician, but fortunately this method is not usual; for a "smelling out" ceremony concludes with a murder after the medicine-man has whispered the name of the guilty person into the chief's ear. In addition to physicians there are "rain doctors" and specialists who protect people from thunderbolts; the latter are named "lightning doctors."

There are a number of noteworthy points connected with property and inheritance; for at the head of the system is the chief who holds all the land, while each member of the tribe receives a portion which he cultivates. During the period for which the land is granted the owner cannot be deposed by the chief without fair compensation. The ground is transferred to the heir, always the eldest son, at the death of the owner who may not dispose of the estate as he pleases; in case of outlawry the land reverts to the chief. Grazing lands are common property of the tribe. The chief's portion, known as the "Great Place,"

is always far away from other cultivated land. The stewards who take care of their chief's cattle hold positions of high honor. A large portion of arable land is kept in reserve for younger sons and men who join the tribe. Preparations are made for hunting on a grand scale for several successive days. On such expeditions hundreds of men and dogs accompany the chief. The kill belongs to the man whose assegai makes the first hit, even if the wound is only a scratch. In the case of the Bangala of the Congo it was noted that the quarry belonged to the man whose spear first entered a vital part.

Preliminaries for war were tribal councils, wild dances, speeches, application of war-paint, and sprinkling of the soldiers with decoctions from herbs prepared by the medicine-man. Bards sang the praises and valor of ancestors, while spirit was given to the enterprise by predicting a glorious conclusion. Sometimes the war paint had as one of its ingredients parts of the bodies of dead enemies. After a fight broth was made of the hearts and livers of slain enemies in order to impart their manhood to the living.

Time is reckoned by days, moons, and years, while the time of day or night is accurately told by reference to the sun and stars. The month consists of twenty-five days only, for the period of the moon's invisibility is not counted. Twelve moons are reckoned to the year, but naturally confusion arises by missing days every month; hence the time scheme has to be straightened out and this is done by reference to the position of the Pleiades just before sunrise.

All Zulu are warlike, restless, and predatory, but the system of Chaka was an advance in cruelty on any known in South Africa. His kingdom of southeast Africa was divided into military districts for purposes of training and

supplying men who suffered under a rigid system which recognized no personal or tribal rights. Marriage was forbidden; the soldier returning without his weapons, also the unsuccessful general, was immediately executed. There was great jealousy between regiments, one of which might be commanded to cut down another which was slow in obeying an order.

In the belief of these southern Bantu thunder is caused by a large bird clapping its wings, and lightning is the bird's excrement. When lightning strikes, the bird has descended to lay its eggs. Long-continued wind results from the action of witches. Rain is under the control of professional rain doctors. The river drowns people because the river-spirit claims a victim. An ox driven into the water is regarded as an appeasing sacrifice. There are certain notions respecting animal life; for instance, the hunter who hurls his assegai at the elephant will say "pardon me." If a man is hiding because of crime, he can avoid capture by chewing the leaves of a certain plant. Magicians can raise the dead; such resurrected people, however, never return to ordinary life, but wander in woods and inhabit lonely caves.

All tribes when first visited by Europeans were acquainted with iron. The metal which was obtained from ore by smelting was forged into weapons and implements. Wood-carving was well performed. Basketry was excellent. The various branches of applied art of the Zulu and other Bantu people of southeast Africa are illustrated in Cases 23A to 26A (Plate XXXI). The foregoing description of habits and customs relates to their existence in 1875; many usages linger still, while ancient beliefs persist even today, but the grosser acts of witchcraft are suppressed, and the military system is broken.

The many examples of beadwork girdles, necklaces, and a petticoat gaily decorated with colored beads, cannot be regarded as representative of the native Zulu outfit. Before the advent of Europeans Zulu dress consisted of a hide belt to which were fastened strips of skin, fur, and numerous tails of wild animals hanging as a deep fringe. At night, and in early morning chills of the Basuto highlands, long capes of tanned skin were, and are still, worn (Cases 24A and 25B). Unmarried girls wear small modesty girdles of beads and leather, while the larger aprons are the property of married women. Cord tassels, wooden combs, ivory bracelets and anklets, also neatly twisted wire armlets are in everyday use, while every man will carry a well-carved snuff-box (Plate XXXI, Figs. 14-17), snuff-spoon, and pipe. Necklaces of unhatched ants' eggs called "ground pearls" are favored as ornaments.

A warrior's equipment (Case 23A and 24A) includes throwing clubs, axes, knives, assegais, and a shield (Plate XXXI, Figs. 8-11). The presence of a bow and arrow in a Zulu's outfit probably means that he has been in contact with Bushmen. Throwing clubs or knobkerries are beautifully made of hard polished wood. They are valuable chiefly as throwing weapons both in hunting and warfare. When hurled at an animal on the ground, the kerrie is given a twisting motion so that the point strikes the earth and the knob comes in contact with the object aimed at. Some of the clubs have the heads hollowed so that they may be used as snuff-boxes. At tribal councils the club is held in the hand of a presiding chief who slopes it on to his shoulder with the shaft downward, resting on his knee.

War shields are cut two out of one hide so that they are large enough to give adequate protection. The small shields are used in club-fighting contests and as ornaments for the tribal dance. In the war shield an ornamen-

tal rod passes through a row of little slits in the long axis, so providing a hand grip and stiffening for the shield. When this stick is removed, the hide can be rolled up into a small bundle of size convenient for carrying. Chaka was the ruler who substituted the short thrusting spear for the hurling assegai, thus giving his men an advantage in a charge; possibly the idea was suggested to him by the use of bayonets. A strong whip of rhinoceros hide forms a normal part of a man's equipment. Such whips are used on slaves and animals, while boys employ them in fencing and beating contests; in the latter use they resemble whips of similar material from the eastern Sudan.

The Zulu, like most Bantu peoples, has skill in handicraft which appears to depend on an innate appreciation of form and symmetry, though European influence is sometimes apparent (Plate XXXI). As a rule, staffs, of which the Museum has an excellent and varied assortment (Case 24A), are carried by chiefs and men of special tribal importance. Sticks, when used as symbols of authority, are carried resting on the shoulders behind the neck, supported by both hands. Totemism was at one time widespread among Zulu tribes who had definite ideas regarding animal helpers. In all probability, therefore, the well-carved, ornamental animals on staffs may be regarded as protective fetishes possessing supernatural power. The student of wood-carving should compare these examples of Zulu wood-carving with a fine series of ceremonial staffs from Cameroon (Case 10A). Wooden dishes used as milk containers and food receptacles are carved by men out of solid blocks of wood—a task requiring much time and patience. Tobacco-pipes are often made of wood. The bowl in many examples is protected by a metal lining, and some are carefully inlaid

with thin metal arranged in geometrical designs. These pipes are used by both sexes.

A Zulu is seldom seen without his snuff-box, which he keeps filled with a mixture of ground tobacco and ashes. In the collection (Case 25 A) there are plain, decorated, and bead-covered gourds, bamboo sections, tips of horn, and similar contrivances which are worn suspended from the neck, in the hair, attached to the wrist, or pushed through an opening in the ear-lobe. Some of these specimens illustrate a curious and ingenious method of manufacturing snuff-boxes. The skin and meat scrapings obtained in dressing hides are mixed with blood and red clay until the whole is pounded into a thick paste which is plastered over clay models of gourds and animals, on which it is allowed to harden as a surface dressing. A round hole is then made at one end of the object, and the clay is scooped out leaving only the outer covering which forms the box. Usually, while the outer covering is still soft it is creased, raised in ridges, or pricked all over with sharp pieces of wood to give artistic effect.

The Zulu protects his carefully decorated hair by using a well-carved wooden pillow shaped in crescentic form to fit the neck. The rest is raised on a standard so that the head is lifted from the ground (Case 23A; Plate XXXI, Fig. 18). The two pillows connected by well-carved wooden links illustrate this highly accomplished branch of the wood-carver's art which is further exemplified by beer strainers, skimmers, and spoons. Beer is made from maize or millet which has been allowed to germinate. The grain is then ground to a powder which is mixed with water and allowed to ferment. The resultant drink is a thick gruel which is strained before serving.

The best specimens of basketry (Case 23A) are made of split palm-leaf over a foundation of twisted grass. Basket-

work bowls are so closely woven that in addition to being used as receptacles for grain they may be employed as milk-containers. Pottery bowls and dishes are manufactured, but native industries of all kinds have suffered by the introduction of cheap European merchandise.

The industrial arts of the Ba-Tonga of the extreme south of Portuguese East Africa present several points of exceptional interest. In making pottery good symmetry is obtained without use of the wheel or any measuring instrument. The decorative designs which are made while the clay is soft are well executed. When the clay is dug, only one woman is allowed to excavate, for it is believed that ill luck is courted by any other method. If no breakages occur during firing, the women say, "She who dug the other day has a lucky hand, let her dig again." Moreover, a very young child is called to set light to the furnace; and if a good result is obtained, the same child is employed on a future occasion. After heating in a sand hole covered with wood, the reddened utensils are left to cool, after which they are painted a brilliant brown with a decoction made from bark. Before a pot is employed in ordinary domestic use, some grain is cooked in it and thrown away in deference to a superstition that the use of an untried pot gives rise to a skin eruption.

The Ba-Tonga confine their basket-making to the males of certain families, in which a knowledge of carefully preserved types of baskets and constructional methods is handed from father to son. Straw is dyed by soaking in black ooze for two weeks, a second immersion may be given to secure a deeper color, and a brilliant black is sometimes imparted by boiling the straw with dye-yielding leaves.

The Ba-Tonga excel in carving wooden chains several feet in length, each link being six inches long. The work

is of such a kind that one mistake will ruin the whole product. At each end of the wooden chain a carved wooden spoon is attached. The people who wish to symbolize an alliance or friendship will eat with the wood chain about their necks, each making use of a terminal spoon. There are many ingenious methods of altering the shapes of gourds during their growth by giving support by means of wooden props. The various ways of using gourds, some of which are elaborately ornamented, are illustrated in cases relating to several parts of Africa (Cases 7A, 13A, 22A). So varied are the shapes and sizes of gourds that they may be used in making a tiny snuff-box an inch in diameter, or a broad shallow dish two feet across.

The Makalanga (Mashona) live in Matabeleland and Mashonaland, but mainly in the latter province. North of the Zambezi is Barotseland, to which the Barotse and their dependents, the Makalanga, migrated in 1836, just before the Matabele invasion of what is now called Matabeleland.

The district of the Zimbabwe ruins is populated by Makalanga who, fearful of raiding parties, used to live in rocky strongholds on the kopjes, but under protection they have descended to the open country. The Makalanga are physically well developed and of good average intelligence, but they have been cowed by generations of harsh treatment from the Matabele, a more robust and aggressive people. Among the Makalanga there is totemism coupled with exogamy; that is to say, men of the lion clan must marry women of some other totem group. The flesh of the totem animal is forbidden to people of that group.

Apparently there is little idea of a supreme being, but there are many spirits who have to be propitiated. A

corpse is buried on its left side facing the north, or the body may be trussed in a crouching attitude. Among the Baduma section of Makalanga, also with the Barotse, the corpses of chiefs are dried. These mummified remains are hung from the roofs of huts, and sacrifices are made to the spirits.

Scarification of the body is customary among men and women. The scars are said to give health, good luck, and many children. Witchcraft, though officially banned, is so common that it still exerts a great influence over the people. The Makalanga are naturally musical, and seldom do they work without joining in harmonious songs.

The Matabele pushed northward from southeast Africa in 1817, and founded an empire between the Zambezi and Limpopo Rivers. The Matabele are powerful, muscular people. The average height of the men is about five feet ten inches, while the women are well formed and of pleasant appearance. The skin-color is dark chocolate. In political organization, dress, customs and handicrafts the Matabele resemble the southeastern Bantu already described.

The Barotse to the north of the Zambezi are a people who in past time showed more vigor in raiding than in any other form of activity. According to some observers, they seldom raised food by cattle-breeding or agriculture, but organized predatory expeditions. They live somewhat closely in circular huts which are shared with their dogs, goats, and fowl. The Barotse are admitted, however, to have some skill in making baskets, also ornaments of iron and brass. When a death occurs, much noise is made to usher the ghost into the next world, or more probably to frighten it from the community. Trial by ordeal of boiling water is known. Salutations are curious, for two friends kneel before one another, rock from

side to side, pat their bodies, and call out words of praise and greeting. In 1856 Livingstone settled some Bechuana, now named Makolo, in the Shire country in order to check the raids of the Angoni of whom a word should be said, for they penetrated farther north than any other Bantu who settled in South Africa during the original invasion.

The Angoni fled from the cruelty of their leader, Chaka, who ruled by a military despotism in the southeast of Africa. When his tyranny became insupportable, they fled across the Zambezi, and then continued their march of conquest northward to Lake Nyassa. Some sections settled there, but others continued to the southeast of Lake Tanganyika. A party known as the Watuta reached the shores of Lake Victoria Nyanza. Conquering wherever they settled, the Angoni mingled with foreign Bantus such as the Wangindo, thus forming a tribe known as the Magwangwana. Owing to these intermarriages the Angoni are losing their characteristic Zulu speech and language. They have no important head chief, but live in villages, a few of which are grouped under the administration of a petty chief. Only the chiefs are now of pure Angoni blood, and only the oldest people speak the Angoni language.

In this great plateau region of northern Rhodesia (8°-12° S. lat.: 30°-34° E. long.) between the lakes Bangweolo, Moero, Nyassa, and Tanganyika, are various peoples of mixed Bantu descent, chief among whom are the Awemba, a strong, intelligent, adventurous people, the aristocracy of the region, among whom are many dignified men and graceful women. The Awemba are the only people able to stand against the Angoni raiders, probably because they themselves are predatory, having many times sacked the villages of the wretched Wasenga. The Watawa resemble the Awemba except in dialect. The

Amambwe of the northeastern portion of this Rhodesian plateau are peaceable agriculturists and husbandmen who have suffered considerably from the depredations of the Awemba. This region of Rhodesia is a land of medicine-men and witchcraft, and throughout the country from Tanganyika to the Zambezi there is a word *leza* in use to connote a supreme being who has no well-defined qualities. The Awemba reverence spirits of departed chiefs who may return as pythons; hence, these creatures are carefully housed, and at times are fed with milk. There are numerous village gods and household gods, and under the comprehensive name Nganga, meaning the "skilful ones," witch doctors of all grades carry on the practices previously described. Among some hill tribes in the Fife division there are still traces of four age groups into which boys and men are initiated and graded. In bygone days there was a children's class, a higher grade for boys who formed fighting bands, because they had "danced the heads," also the governing group, and lastly the old men. There are secret societies, one of which, the Butwa, seems to exist chiefly for the purpose of giving sexual instruction to boys and girls who have arrived at puberty.

On leaving this South African region, rendered complex by invasions of Bushmen, Hottentots, and Bantus who subdivided and mingled, we enter regions of Portuguese East Africa and Nyassaland or British Central Africa, whose racial problems have been complicated by intrusion of Arabs, Portuguese, and Zulus.

EAST AFRICA—TRIBAL DIVISIONS

The geographical divisions here considered are Portuguese East Africa, Nyassaland, Tanganyika Territory, Kenya, and Uganda. The farther north we go, the stronger becomes the infusion of Hamitic blood, which modifies the broad negroid features, the speech, and occupations, substituting as a rule the pastoral life for the agricultural.

In addition to the southward march of Hamites and their mingling with Bantu stocks, there are other factors to be considered. Zulu tribes who had consolidated a special form of Bantu culture in the extreme southeast of Africa sent branches northward. In consequence there has been a modification of the speech, habits and customs of people in the south of Portuguese East Africa, especially round Delagoa Bay. Again in the lofty plateau region round Lake Nyassa there has been a reflux of southern Bantu culture from Zulu who migrated from much farther south. Arabian, Persian, Portuguese, and Indian influence has for centuries strongly affected a broad coastal strip from Zanzibar to 16° south of the equator. In this region there has developed a language called "Swahili," a word meaning "coast lands." This language of commerce contains a large proportion of Arabic words, and its penetration by caravans has gone far inland. Various prefixes are used in the tribal names of East Africa. The prefix *ba*, as in Ba Ganda and Ba-Tonga, indicates a people as opposed to an individual, but *ba* may be modified into *wa* (Wa Tusi) or *a* (A Kamba) to serve the same purpose. *Mu* is a prefix indicating an individual; thus Mu Yayo means "a man of the Yao people," who would collectively

be called Wa Yao. The prefix indicating language is *ki* or *chi;* thus, a general language of Nyassaland is Chi-nyanja (*Chi*, "language," *nyanja*, "lake"). This composite tongue resembles Swahili in its wide adoption and incorporation of Arabic words. The principal varieties of Bantu spoken in Portuguese East Africa are Yao and Nyanja, the latter being a variety of dialects, the most important of which is Kisenga spoken along the Zambezi Valley. Makwa has four distinct dialects; and Tonga, the language of Gaza, Inhambare, and Lourenço Marques, is a widely spoken tongue brought northward by invading Zulu tribes. On traveling from Portuguese East Africa through Tanganyika, there is a noticeable increase of Hamitic elements in grammar and vocabulary, while the Zulu-Bantu and Arabic components are suppressed.

The tribal divisions of natives are confusing owing to racial, cultural, and linguistic amalgamations. Again, the possession of alternative names for any one tribe is a troublesome factor, while scientific writers are by no means consistent in their use of the prefixes *a*, *ba*, *ma*, *va*, and *wa* when describing tribes of this region.

The term Landin ("courier") is applied by the Portuguese to all the tribes of Zulu origin living in the south of Portuguese East Africa. These people are also commonly known as the Vatua. The tribes they conquered are collectively spoken of as Ania-Tonga. Zulu tribes mutilate their ear-lobes, but do not scarify. They are of good physique, warlike, and predatory, with great power of impressing their dialect and culture on those conquered. The characteristic Zulu head-dress consists of three feathers, each of which is attached to a separate tuft of hair. Round the waist is worn a belt made from the tails of animals or strips of skin reaching to the knees. The weapons are hide shields, assegais, battle-axes, daggers,

and knobkerries. Of these the assegais and knobkerries are used in hunting. Zulu naturally follow pastoral pursuits, so the intruders found the country very acceptable to them especially near Gaza where the pasturage is excellent. Agriculture is left to the care of Zulu women. The Zuluized Tonga living near Lourenço Marques have been exceedingly well and fully described by Henri Junod in his work entitled "Life of a South African Tribe." The Tonga appear to have racial connection with the Basuto and Bechuana, and though by nature much more peaceable than Zulu, they readily adopted the military organization of their conquerors.

A few points relating to Tonga handicraft were mentioned in the preceding chapter in dealing with adjacent Zulu culture. In addition to this aptitude they have a natural inclination for trade, while many of them do good service in South African mines from which they return to their circular kraals, there to resume the routine of their life.

To the north of the Limpopo estuary are the Chope, a people differing from the Zulu invaders in their adoption of scarification, absence of ear-boring, possession of a system of inheritance by brothers and nephews, arrangement of huts along straight streets, also by their very coarse, broad features. The Chope manufacture bark cloth from the cortex of the *mpama*, a species of fig-tree. This product has a ready sale among Tonga tribes. To the north of the Chope people live the Mindongwe (Ndongwe or Wazongwe) who inhabit a region named Chikomo. The Ma-Buingella, called by the Boers "Knob-noses," because of the scarified pimples on their foreheads and noses, live near the junction of the rivers Limpopo and Olifants. They build huts of poor quality, dress in rough

skins, possess no herds, and appear to be very degraded Bantu or Bantuized Bushmen.

Along the Zambezi, which for centuries has been used as a route into the interior of Africa, detribalization has rapidly proceeded. Old systems of tribal rule have broken down, villages are often governed by Portuguese half-castes; but with destruction of what is of paramount interest to the ethnologist there has been improvement in house-building, sanitation, clothing, and general standards of life. In addition to the Portuguese racial element there is, along the Zambezi, an Arabic type characterized by an aquiline nose, high forehead, thin lips, and a light skin. The Wa-Senga, formerly ivory traders and workers in iron, live north of the Zambezi between the Luangwa on the west and the Luwia on the east. The Maravi are a widely scattered people whose main section lives along the tributaries of the Kapoche River from the Zambezi up to the northern frontier of Portuguese East Africa. Inheritance passes from a Maravi chief to his sister's son; and human sacrifice, though now suppressed, was once prevalent. The Wa-Dema cultivate maize, tobacco, and cotton in river valleys north of the Zambezi, round the mouth of the Kapoche. The Makanga, a people very hostile to Zulu invaders, occupy territory between the Kapoche and Revugo.

Another important tribe north of the Zambezi are the Makwa living between the Lujenda and the Indian Ocean (11°-17° S. lat.). They are one people with tribes and sub-tribes distinguished by their scarifications. The Makwa retain their own language of which there are four chief dialects. The houses are usually circular and thatched, but rectangular dwellings are also found. The tribal mark is a scarified half-moon, and as a further adornment for chiefs and their wives bracelets of brass

are worn. The chief weapons are bows and arrows, strong spears, and muzzle-loading guns. Millet, maize, rice, beans, manioc, and bananas are cultivated. Rule under native chiefs is of an absolute kind, and the poison ordeal is still known. The least civilized of the Makwa people are the Mawa tribesmen. The Matambwe are a rapidly declining people without tribal organization or fixed dwellings. They scarify their bodies with undulating lines. Women wear lip-disks (*pelele*). The chief food is fish obtained from the Rovuma River and its southern confluents.

The Makonde are located to some extent on a plateau of that name in Tanganyika Territory (former German East Africa), but a number of their settlements exist in Portuguese territory to the south of the Rovuma, scattered among the villages of the Makwa and Matambwe. The Makonde are short people with narrow, low foreheads, very expanded nostrils, and long hair. Women wear the *pelele*, and both sexes scarify. The Maviti who have crossed the Rovuma into the northeast portion of Portuguese East Africa are of warlike habits which they copied from their Zulu conquerors. Of late years they have been obliged to return to their original occupation of tilling the land in small villages situated far apart. They do not scarify or wear the *pelele*.

EAST AFRICA—NYASSALAND

The Yao inhabit the region between Lake Nyassa and the Rovuma and Lujenda Rivers. As a result of Angoni intrusion they have extended southward to the Shiré region. The tribe has four principal divisions and four dialects, but the languages ordinarily used are Swahili and Ki-Nyanja. The Yao are a physically well-developed race of strong, tall, serviceable porters, capable of sustaining great fatigue. In years gone by they played an important part as intermediaries in the slave and ivory trade between inland regions and Arabs of the coast; hence their ways of life, clothing, and religion have been considerably altered by foreign influence. Nominally, Yao are Mohammedans, but in general there is a strong unaltered groundwork of Bantu beliefs and practices. The Yao practise scarification and file the teeth. Among women of Nyaja origin the *pelele* is worn. Arab influence has affected the dwellings which are oblong, well thatched, and provided with good doors and windows. The walls are plastered inside; sometimes a surrounding fence is built, and in the centre of each village is a roofed space for public meetings.

The Yao practise agriculture, raising peas and tobacco by irrigation, also planting cassava, maize, sweet potatoes, mangoes, and palms. Milk as a food is ignored and disliked, eggs are preferred after they have been sat on for a time and deserted by the hen. Fish are split and roasted. The flesh of monkeys is acceptable. Domestic animals include goats, large-tailed sheep, and a small breed of cattle.

The Yao differ from many African tribes in carrying out their tribal initiation ceremonies for boys and girls, not at puberty as is usual, but when the children are between the ages of seven and eleven years. In the case of females the final initiation rite is performed at the time of the wife's first conception.

Once a year, at a time when the unburnt bush affords the necessary privacy, the chief issues an order in response to which the boys, each of whom is accompanied by a guardian, usually an elder brother or uncle, meet at an appointed place where the ceremonial dances are held. There the boys are received by the chief who anoints them with millet flour specially prepared by his principal wife. In the evening of that day the boys leave the village in charge of a medicine-man who carries, as a symbol of office, the tail of a zebra. As the procession goes by, observers say to the lads, "Now you will be given honey," referring ironically to the pain of circumcision. The novices are housed in long grass huts from which the public is warned, though mothers may bring food to their sons each day. Until recovery from circumcision the boy cooks his own food, but later the victuals are given to him fully prepared, though restrictions in diet are enforced.

During seclusion, which varies from four to twelve weeks, a severe discipline is maintained. At daybreak the boys are driven to a stream, then after bathing, instruction is given in various forms of handicraft such as making baskets, mats, and traps, while methods of agriculture receive some attention. The novice is expected to become proficient in dancing, drumming, and a knowledge of native customs, especially those relating to married life. Earth mounds in animal form are shown to the boys. The period of seclusion ends with a musical processional march to the assembly ground from which the

party had started a few weeks previously. The boys sing to the chief a chant asking for their freedom, and calico is given to the operating medicine-man by the chief. The novices are required to give an exhibition of their newly acquired skill in dancing and drumming, after which they are anointed with oil, and new names are given to them. Henceforth the names of their childhood must not be used, for after wearing a special garb for two weeks and ceremonially breaking their wands in the fork of a tree, they are launched out into the tribal life of men.

Initiation for girls extends over a period of one month which is passed in the bush with an instructress called "the cook of the mysteries." Information is given concerning house-building, pottery-making, cooking, and other household tasks such as pounding corn and carrying water. Symbolically the girls are taken through the whole round of agricultural operations—sowing, hoeing, and reaping. The girls are warned of penalties which are given to those unfaithful in marriage, and are rubbed with a compound of "medicines." Their heads are shaved, and special bark-cloth dresses are provided. A model of the roof of a house is made, and this the girls carry over their heads to symbolize woman's position as a pillar of the home. The ceremonies conclude with dancing and change of names; any subsequent use of the childish name is an insult and a reprobation.

The Anyanja living in the Upper Shiré region (34° E., 16° S.) have suffered at the hands of the Yao and Angoni, for by nature they are an industrious people given to cultivating the soil, fishing, iron-working, and making nets, canoes, and coarse cotton fabrics. Respect is paid to spirits of dead chiefs, some of whom dwell on mountains. The Anyanja (called by the Yao Wa-Nyasa) believe in spirit protection through dreams, while ghosts

may inspire human beings to prophetic utterance. Throughout this region of Yao, Anyanja, and other people who are in contact with the Zulu there is a strong belief in reincarnation of the spirits of chiefs in animals. Zulu expected their aged relatives to return as snakes, hence no Zulu would have dreamed of killing a serpent. The Maklanga in the angle between the Shiré and the Zambezi will not kill lions, believing that the spirits of dead chiefs enter them. Such ideas as these have been communicated to Yao and Anyanja.

The Yao and Anyanja are divided into clans, members of which trace descent through the mother, and the clans are exogamic, but Zulu influence is here apparent; for the Anyanja have an additional system of reckoning descent in the male line after the Zulu fashion. Since the time of Livingstone's exploration (1860-70) tribal government has suffered rapid decline in this region, so that at the present day small village communities of independent government replace the one-time confederacies of great power. Anyanja burial-grounds are situated in thickets where circular mounds mark the position of interment, which is further indicated by broken baskets and pots. There are also shallow pits to serve as traps for catching witches who visit the graves for several nefarious reasons. The Yao and Anyanja flex the knees of the corpse, but the Atonga after stretching the corpse roll a mat around it, and make the burial in the forked branches of a tree.

The Magwangwara of the eastern side of Lake Nyassa are not related to the Zulu, but nevertheless they have been influenced by Zulu invaders known as the Angoni, part of whose vocabulary and habits they have absorbed.

EAST AFRICA—TANGANYIKA TERRITORY

In considering Tanganyika Territory there is an important geographical factor which should not be overlooked. Eastern and western boundaries are sea and lakes, respectively; but from north to south the general configuration of the country favors movements of people longitudinally. The earliest inhabitants of Tanganyika Territory and Uganda appear to have been a yellowish-black pygmy people resembling the Bushman and Congo pygmies already described. To this pygmy stock belong the forest Batwa of Urundi, also the Wanege and Wakindiga round Lake Eyasi. On this primitive stock have been grafted various immigrant waves of Bantu-speaking Negroes and Hamites. The Bantu stock is represented in Tanganyika Territory by the Wazaramo, Wakhutu, and Wangindo near the coast, the Wasagara and Wanguru on mountains bordering the interior, while on the central plateau are the Wanyamwezi and Wasukuma. On the west side of Lake Victoria Nyanza are Hamitic peoples.

Tribes of Bantu stock modified by Hamitic mixture are the Wakamba, Wachagga, and Wagogo. The Masai of Hamitic extraction are among the most recent invaders of East Africa (Plates XXXIII-XXXVII). They form a military aristocracy which easily overran the Wandorobo and other tribes in a southern march through Kenya and part of Tanganyika Territory. Europeans intervened, thus spoiling what would have been a very spectacular meeting between the Masai marching south and the Zulu pressing northward. Had such a conflict taken place on a grand scale, the Zulu would have encountered a mili-

tary nation which would have been no easy prey; for the Masai were equal to the Zulu in physique, organization, courage, and equipment.

The racial stocks of Uganda and Kenya are the same as these mentioned for Tanganyika Territory with the addition of a Nilotic Negro element. An aboriginal pygmy group occupies the Semliki Valley bordering on the forests of the northeastern Congo. The Nilotic Negroes of characteristic speech and physique, both of which differ from those of Hamites and Bantu, have affected the region to the north of Lake Victoria Nyanza. There is very little pure Bantu stock in Uganda, for Hamitic blood has been freely infused. The Masai are of exceptional interest, for they represent the southern extremity of a racial chain which stretches from the Dinka and Shilluk of the upper White Nile through tribes such as the Acholi, Bari, and Latuka, to the Suk-Turkana, Nandi, Lumbwa, and South Kavirondo. Some writers class all these tribes of northern Uganda and Kenya as "Nilotic," because their languages show a varying degree of affinity. In physique they resemble one another in tall stature, slender built, and facial features which differ from those of the true Negro in their greater refinement. Clearly, then, the use of geographical areas and political divisions has little use for the ethnologist except in assisting the description of tribal localities. Races have had the audacity to mix themselves without reference to the wishes of the all-conquering white man.

The Wanyamwezi, a name meaning "Children of the Moon," are one of the main tribal groups of Tanganyika Territory living in highland country to the south of Lake Victoria Nyanza. They are a tall, muscular people with a skin color of dark sepia-brown. After the hair has been allowed to grow to a length of several inches it is twisted

into ringlets; or the head may be shaved with the exception of a tuft in front and another behind; a small beard may be cultivated, but other facial hair, including eyebrows and eyelashes, is pulled out. The two upper central incisors are chipped, the lobes of the ears are enlarged, and marks are scarified down the median line of the forehead and longitudinally over the cheeks. Skin clothing is worn; ornaments are made from hippopotamus ivory and brass. The chief weapons are the bow with barbed arrows, spears, assegais, knobkerries, and battle-axes. The houses are oblong in form with large eaves, and walls of wattle and daub reinforced with strong beams (Plate II, Fig. 2). In each village are two large communal huts, one for men, the other for women. The Wanyamwezi, in addition to being stock farmers and agriculturists, make cloth, baskets, and wooden bowls. At death the body is cast out into a waste place, there to be devoured by hyenas and vultures. Not far away are the Washashi, a Hamitic people who cultivate the soil in addition to keeping cattle.

The Wazaramo occupy country near Zanzibar. They cultivate the soil, possess spears, bows, poisoned arrows and double-edged swords. The last-named weapons are due to Arabic influence. The oblong houses have broad, projecting eaves. The natives who inhabit them are said to be noisy, boisterous, and violent. The method of hair-dressing is unique; for after the hair has been arranged in small balls, it is so preserved by covering with a mixture of clay and castor-oil.

The Wateita inhabit a small tract of country north-west from Mombassa. They speak a Bantu dialect, but are a mixed group showing the effect of contact with the Masai. Agriculture is practised, and small herbs of cattle and goats are kept. Huts are of low conical form

with granaries near. The compound is surrounded by a thorn fence. Museum collections show from the Wateita country arm and leg ornaments of hide and horn, amuletic necklaces, gourds, bows and poisoned arrows, also a remarkable beaded collar of the type worn by women. The ornament is so high as to press the chin of the wearer upward and backward. Wateita women often leave the upper part of the body uncovered, but at the waist are loops of beads; below these is a cloth kilt having a beaded apron (Case 27A).

The Angoni, an enterprising Zulu tribe who pressed farther north than any of their race, were never able to conquer the Wahehe, a warlike, intelligent people living between the Ulanga and Ruana Rivers in Tanganyika Territory. The Wahehe have a well-organized system of tribal government under a chief, named the Sultan, who is succeeded at death by the oldest son of his chief wife. The Sultan is not, however, absolute, for he may not try the most important legal cases without the assistance of a man chosen by the elders of the tribe for his intelligence and popularity. Boys between the ages of eight years and puberty live in a communal house near to the compound of the Sultan whom they have to serve; he in return feeds and clothes them. Girls are similarly segregated under the care of the Sultan's chief wife.

The Sultan's dwelling, known as "the house of spirits," has two rooms containing ceremonial objects including a drum to be beaten only on the death of the Sultan, a whistle of elephant ivory to command silence when the sultan speaks, also spears with bent points. These weapons are stored on conclusion of peace palavers when the enemies swear an oath, "If I break this peace, may the spear-points straighten out and kill me." War equipment includes spears, shields, crescent-shaped axes, and feather

head-dresses, the latter suggesting Zulu influence. Before Wahehe men go to fight, their knees are rubbed with "medicine" so that their legs may be swift in pursuing the enemy.

Wives are left behind when the warriors go to battle, and during this time the women are subject to taboos; they must not bathe, make a journey, or indulge in noisy conversation and laughter. As the warriors return, they are met by their women who dance and strew rice along the path. Men returning with mill-stones on their heads, to symbolize a woman's work of grinding corn, are those who have been wounded in the back, a misfortune deemed to result from cowardice. Then follows a feast and beer-drinking with slaughter of cows, the humps of which are reserved as delicacies for the bravest fighters. After this ceremonial feast the sultan binds a distinguishing cloth on the arm of each man who has killed one of the enemy, while for the warrior who has slain several there is a present of a cow or a slave. Women of the enemy when captured are enslaved, but treated with consideration.

At trials witnesses swear their oath by saying, "I say this before God, and if I lie, may I die by snake bite or lion!" In detection of crime the poison ordeal is not used, but the tests of plucking a stone from boiling water, also licking a red-hot hoe, are known. Severity of burning and rapidity of healing are supposed to bear a relation to the degree of guilt. The Wahehe have a long list of punishments for sexual crimes. Theft is punished by burning and hanging up by the hands, but a man condemned to death is swiftly and mercifully speared.

All land belongs to the Sultan who receives annually a bag of grain from each garden, and in addition he is entitled to rubber dues and a large percentage of elephant and hippopotamus ivory taken by hunters. A scheme of

inheritance has been well worked out. At the death of a man the eldest brother takes charge of all property remaining after an allowance has been made for the immediate wants of the dependents. When the next harvest time arrives, a full division is made by the eldest brother under supervision of old men of the tribe. Wives of the deceased are divided among their husband's brothers, but should a woman object to this, she may return to her people who are expected to return the wedding dowry.

Slaves were frequently taken in war from the Angoni and Wangindo, or a condition of slavery might arise from commutation of the death penalty, while children of a man executed became slaves. Again a man might sell himself for a period in order to discharge a debt. Slaves were treated with consideration. They had rights of appeal to the Sultan, and were allowed to marry.

Twins suffered no ill-treatment, but the babies and their parents had to take special "medicine." Until marriage the children had to receive the same treatment. Clothes or other gifts were never made to one child only, and if one were punished, the other must be chastised at the same time. At the marriage of one, the twin brother or sister spent the first night within the marriage chamber. All this was done "lest he or she should die of sorrow." There was never infanticide among the Wahehe. Even triplets, the cause of great superstition, were spared. Each man and woman of the Wahehe has to respect some animal called the *mwiko*. A man may kill his *mwiko*, but he must not eat its flesh; he may, however, eat the flesh of his wife's *mwiko*, but not in her presence. These food restrictions are, of course, an important aspect of totemism which has almost a world-wide distribution among primitive races. There are puberty rites for boys and girls. According to a curious law a man must choose

as his first wife the daughter of his mother's brother; for subsequent wives he has freedom of selection. Weapons and clothes are buried with the dead, but no food is placed on the grave.

From Nyassaland and Tanganyika Territory the Museum has good exhibits (Cases 24A and 26A). Swahili mats are of large size and good quality, while drums from this region are of interest because of their ceremonial use in driving out evil spirits. From the Wayao are guitars and rattles. From the Wakerewe are obtained narrow shields decorated with black and red, also some baskets, plaques, wooden ancestral figures, carved stools, and arrows having their points bound on with sinews. Shields of the Wahehe (Case 28A) are made of hide strengthened by parallel strips of the same material and a wooden rod that runs from end to end—a style undoubtedly copied from the Angoni Zulu. When the Wahehe care to turn from warfare, they can produce well-carved wooden stools with legs fashioned in the form of limbs of the antelope. From the Washashi are some arrows with barbed heads of lancet shape, also a few snuff-boxes and bark receptacles (Case 24A).

The game of mancala played on a board containing numerous cavities (Case 26A) is remarkable for its wide distribution wherever Arab influence has penetrated. Mancala may be called the national game of Africa, nor is the game confined to Africa; it is also played in Turkey, Syria, the Malay Archipelago, and the Philippines. The number of cavities varies, so also does the object of the game, which in general is a counting contest in which each player makes mental calculations as he throws counters into the holes with the object of being the one to fill the last hole, or to complete a number previously agreed upon. In his book "Mancala, the National Game

of Africa," S. Culin draws attention to the game in Benin, Liberia, the northeast Congo, Gaboon, and Rhodesia.

EAST AFRICA—UGANDA AND KENYA

Tribes of Kenya Colony and Uganda may be conveniently dealt with by considering two groups of an ethnic kind. As the first group we consider the Wakamba (Plate XXIII), Baganda, the Wakikuyu, and the Bagesu. The Wakamba, living between the mountains Kenya and Kilimanyaro, have variety of occupations, pastoral, agricultural, and trading. As warriors they are skilful and courageous with swords, clubs, bows and arrows. Spears and shields are not among their usual tribal weapons. Groups of huts surrounded by hedges of thorns are placed so close together that they form continuous settlements. The head of each group is the senior member of the family. Wakamba have a personal deity, Ngai, whose abode is in the sky; but the people are really more concerned with innumerable spirits that dwell in trees on leaving the body. These spirits are consulted and propitiated at critical periods of life. A few objects from this tribe are shown in Cases XXIX-XXX.

Bows and arrows are the principal weapons for both warfare and hunting. The iron arrow-point is attached to a piece of wood, about three or four inches long, which fits into the shaft. This detachable point which bears a mark of ownership remains in the animal as evidence for the successful marksman. Arrows are poisoned by dipping them in an alkaloid extracted from the juice of a tree, with the addition of poison from the glands of scorpions. Strips of leather protect the point and that part of the shaft to which the poison has been applied. A peculiar type of drum is made from a single cylinder of wood

having a handle at one end and a leather cap at the other. A piece of wire runs from the centre of the cap through the cylinder. The leather end of the drum is thumped on the ground. There are other drums which are held horizontally and beaten with the hands. Personal equipment includes tweezers for depilation, leather aprons ornamented with beads, snuff-boxes of horn, caps of calf-skin, carrying bags with leather forehead thongs, gourd water-containers, and fly-whisks. Mole traps are ingeniously made. Large baskets are used for winnowing grain, and iron hoes are replacing the old wooden digging implements (Case 30A).

The Baganda living to the north of Lake Victoria Nyanza are more advanced in civilization than any Bantu-speaking people of the present time. Among them is a strong Hamitic element distinguishable physically by refinement of features and socially because they form a governing class. The Baganda are rapidly absorbing European ideas and education; they will continue to do so even more readily owing to the development of a teachers' training college at Kampala. Many of the Baganda dress in European cloth. They do not scarify, or extract their teeth by way of ornament, or pierce their ear-lobes. Physical types show great contrast in height of stature. The complexion varies from deep black to copper brown. Their features are of almost Semitic type or of the broad negroid variety. Facial hair is either shaved or pulled out, for any sign of beard or moustache is regarded as very ugly.

It is natural that in a country where big game is abundant hunting should be both a source of food supply and a pastime for the nobility. Hunters of elephants are specially trained from childhood, for great accuracy of aim is required in launching the broad-bladed, heavy

spears from a position high up in the trees. The night before the hunt these spears are sharpened and placed at the altar of the god Dungu, patron of hunting, to whom an offering of beer and a goat is made. Elephant traps are used, and sometimes the animal is followed and speared in an open chase. Some hundreds of miles away in the Belgian Congo, at Api, successful attempts have been made to tame the African elephant, but the Baganda do not appear to have tried this experiment. Leopard and hippopotamus are hunted. Special ceremonies are held to appease the ghost of the leopard. In agricultural work, which includes the raising of plantain trees, maize, sugar-cane, tobacco, and coffee, the men do the preliminary cleaning work, after which women are responsible for sowing, hoeing, and harvesting. Ashes from burnt leaves are used as a fertilizer. Success is said to be secured by sacrificing a fowl, pouring an offering of beer on the ground and saying, "Give me this land, and let it be fruitful, and let me build my house here and have children!" The Baganda are keen salesmen and traders whose activity in this direction brings their king a good revenue in the form of market dues.

Totemism gives rise to clans named after animals, important among which is the leopard as the clan animal of the royal household. Some clans are not so important, and one hears of the "Grasshoppers" and the "Mushrooms." Three animals, the lion, leopard, and eagle, are regarded as the exclusive property of the royal house, which alone is permitted to use the skins.

In past time the Baganda had one of the greatest of African empires, for they have proved themselves to be a warlike and merciless nation. At death the body of a king undergoes treatment sometimes called "embalming," but perhaps "preservation" would be a more accurate

word. For royalty there is burial with reverence, and even the humble are interred—a method which contrasts sharply with the practice of the Masai and Akikuyu who throw their dead to the hyenas.

Case 30A illustrates the handicrafts of the Baganda and adjacent tribes within whose homes are found many bowls and dishes of high polish and excellent workmanship, while gourd cups and wooden spoons ornamented with lines and circles are in everyday use. Baskets and bark cloth of excellent quality testify to the artistic skill of the Baganda. Bark cloth is made from the cortex of fig-trees reduced to a soft mass. It is then hammered with a wooden mallet, and is pulled to the required thickness and shape. The finest specimens are ornamented with black patterns which are produced by drawing the designs with iron water added to the sap from leaves.

Living near to Mount Kenya are the Wakikuyu, an agricultural people, who have always been inveterate enemies of the Masai. The Wakikuyu are in the habit of burning trees in order to make forest clearings for sowing; the ash acts as a fertilizer, so for a few seasons the yield is good. When the land shows signs of exhaustion, the process is repeated elsewhere. The Masai, a pastoral people, resent this interference with the shade and pasturage afforded to cattle. The Wakikuyu have also earned the enmity of the Masai by their treacherous methods of warfare which favor an ambush rather than open attack.

The staple foods are maize and bananas, while honey is obtained by smoking out the bees from box-hives (Case 30A) hung on juniper-trees. The Wakikuyu are a well-built people with a broad Negro-like countenance. The hair is twisted into a fringe about three inches in length, but shaving the head is a custom sometimes

copied from the Masai. Young men cover their bodies with mutton fat and red clay.

Spears are of the Masai types (Case 27A; Plate XXXV) having either a broad leaf-shaped blade of the old pattern or a long, narrow blade of more recent design. The Wakikuyu carry swords, bows, and poisoned arrows. Villages are exceedingly well concealed, for both Wakikuyu and Wakamba have learned that this is the best protection from the predatory Masai.

Women are responsible for agricultural work, cooking all food except meat, collecting firewood, drawing water, and making pottery. Fire is produced by the twirling method, and ironworking is an important industry. In order to avoid the trouble of making fire, smouldering brands are carried during a journey. String is made from bark and the tendons of animals.

The people are divided into patriarchal exogamic clans, but there is no rule compelling each clan to occupy a given area. Settlements have their headmen, but there is no supreme ruler or governing body for the whole tribe. Both men and women are divided into age classes distinguished by special methods of dress and personal ornament. Elaborate rites including circumcision accompany the passage of young people from childhood into adult life. Bantu-Negro is the dominant physical type, but Masai (Hamitic) influence in blood and custom is considerable.

Dancing shields supplied to youths at puberty rites (Case 28A) are carried on the left arm which passes through a boss. As the shields are held in front of the faces of performers, slits are provided for observation. Other objects worn during initiation are kilts of grass and leather, also rattles for the legs.

The Bagesu of Mountain Elgon are one of the most primitive Negro tribes of Africa, for by seclusion in elevated inaccessible places they have escaped those influences of Hamitic and Semitic invasion which have affected most parts of Uganda and Kenya Colony. Now that there is little danger of raiding by the Abyssinians, Masai, and Nandi, the Bagesu have ventured from their caves in order to form villages reached by steep and narrow paths. The Bagesu say that their clans are not totemic; but a recent observer thinks they were originally so, for the divisions are now exogamous. Skin clothing is of a primitive kind. Lip studs are worn by women and a few men; various ornaments such as anklets and small metal ear-rings are in everyday use. Agriculture is directed toward raising plantains, millet, peas, beans, maize, and sweet potatoes. Milk is drunk after being boiled, but is rarely used when fresh. There is no tribal government, but each clan has its own head who settles disputes even as serious as those concerning murder and kidnapping of women. The people recognize gods of disease, also rock and water spirits, while some deference is paid to professional rain-makers. Elephants are hunted after the manner described with reference to the Baganda.

Warfare directed against an enemy is unusual as safety is secured by flight to the mountain strongholds, but in intertribal conflict poisoned arrows are used. A man who killed another in war was under several taboos. He was not allowed to eat with others, and before entering his house the stomach contents of a sacrificed goat had to be rubbed over himself, his entire family, and the posts of his dwelling.

When twins were born, special ceremonies were required to allay superstitious fear. When the children were of one sex, the parent who was not represented assumed

the anger of the gods and made propitiation. A woman without ornamental scars is not acceptable in marriage, and at ten years of age each girl receives a finger-ring with a sharp projection. In this unique way the girl carries out her own scarification over a period of two years. Boys have to be initiated before they are allowed to join the men in tribal palavers and beer-drinking. Polygamy is practised by those who can afford plurality of wives; but, as each wife expects a house and field of her own, the practice is not universal. The Bagesu have been in the habit of eating their dead, for they say that ghosts of those interred return to haunt the living.

Turning from a survey of advanced and backward peoples in whom the blood and culture of Bantu Negroes predominate, we have to consider a group of tribes such as the Masai, Nandi, and Suk, who show the physical and linguistic impress of Hamitic and Nilotic Negro. The Masai are a tall, slim people, widely distributed over the great plains of Kenya Colony and Tanganyika Territory where they have proved a terror to all other tribes. The Masai are a military aristocracy, living by cattle-raising; and if some of them follow agriculture this is due to cattle disease, European intervention, or defeat by neighbors.

In the social organization of the Masai there is evidence of the careful building-up of a great military aristocracy. Tribes are divided into clans which are united under great chiefs for united action in warfare. Each clan has its own pasture lands within which they built their villages of rounded wattle and daub huts. Males are arranged in three divisions: boys, warriors, and elders. A man remained in the warrior class from puberty to the age of thirty years, during which time he lived with a girl at intervals, but was not allowed to marry. The Masai are exceedingly proud, and their respect for the

ancient system forbids every form of manual labor including agriculture. The Masai have a reputation for vivacity, intelligence, and love of truth. Men, women, and children have clean-shaven heads. Although washing the body and clothing is not a popular habit, the teeth are exceedingly well scrubbed and polished with a small stick.

Discipline for boys is of a rigorous kind, and all the hard work of cattle-herding falls to their lot. Warriors treat them with harshness and contempt, but at last the boys are admitted to military training when their social condition is improved. Girls of the tribe have an unusually easy time, but of the older women it is said, "As long as they can crawl, they continue their labors, and death is the only release they can hope for."

Until recent times a favorite food of the Masai was fresh blood drawn from the neck of an ox by shooting in a small arrow that did not wound the animal severely. Reptiles, birds, insects and fish are not eaten. Grain is acceptable only when meat is scarce. Hunting is not a general and regular practice, but big game, such as lion, leopard, and rhinoceros, is killed when dangerous to cattle. Iron-smelting by a special class, who do not intermarry with the Masai, is an important industry requiring special initiation of apprentices. After the ore has been smelted in clay furnaces, the metal is beaten into shape on a block of hard wood or stone, a charcoal fire being used for the heating process.

The people have a fund of humorous folk-lore concerning animals which are represented as having faults and general qualities of human beings. Religious beliefs include a conception of four gods, each being distinguishable by a definite color. The black god and the white god are good; the red god is bad, while the blue god is

neutral. It is believed that all gods live in the sky, but only the black god has been to earth as a man, and from him are descended the Masai people. The dwelling place of this deity is the summit of Mount Kenya. In time of drought women and children gather bunches of grass; then, standing in a circle, they pray to the black god for rain. Again, among the Masai there is the widespread belief in the reincarnation of a chief in the body of a snake which will visit the relatives. For this reason the corpse of a chief receives respectful burial—a custom which contrasts sharply with the habit of throwing the bodies of commoners into the bush.

The Museum collection (Case 27A) shows lion-mane head-dresses worn by warriors, spears and shields of buffalo hide tightly stretched and sewn over an oval frame. Designs painted on the shields indicate the age groups and clans of their owners. Other weapons are clubs, knives, and swords. Personal ornaments are numerous, the most characteristic being wire coils for the legs and necks of women and arm clamps for men. Only married women wear coils of thick wire which are fitted by a professional known as *fundi*. Although these coils may be exceedingly painful in causing abrasions, they are seldom removed.

Scattered among the Masai settlements are groups of nomadic hunters, the Wandorobo, who may be found almost anywhere between Lake Victoria Nyanza and the Indian Ocean (Plate XXXIV). Their name is a Masai term meaning "poor people," and is given not undeservedly; for these nomads have no domestic animals other than dogs. They have no permanent dwellings, and make no claim to land tenure. The Wandorobo are expert in killing elephants, antelope, and colobus monkeys, all of which are welcome as food. Arrows are poisoned with

juice from *Acocanthera schimperi*. This poison causes the speedy death of an animal, whose flesh is cut from near the wound and thrown away. Skins and ivory are bartered for food and trinkets. The Wandorobo have to the Masai the same relationship as pygmy tribes of the Congo forests bear toward their more advanced Bantu neighbors. A few examples of Wandorobo weapons and personal belongings, many of Masai origin, are shown in Case 29A (Plate XXXVII). In Africa a dependent tribe will adopt the language of the conquerors and patrons, and an illustration of this is found with regard to the language of the Wandorobo which is compounded from Masai and Nandi tongues.

The Masai use the word Lumbwa as a term of contempt for a people who have taken to agriculture. The people call themselves Kipsiki, but the Masai term Lumbwa is now officially applied to the district and people to the northeast of Lake Victoria Nyanza. A ceremonial mask of the Lumbwa people is shown in Case 28A (Plate XXXV).

Another primitive folk within Masai territory are the Embu of Mount Kenya. These people make use of clubs having stone heads which are attached to their shafts by means of hide coverings stretched on while wet (Case 27A).

The Suk who occupy a region a hundred miles to the southwest of Lake Rudolf (36° E. long., 3° N. lat.) are of several physical types, though the predominating physique is one of great stature combined with slender build. The Suk with their neighbors, the Turkana, are the tallest people in the world, many of them veritable giants of almost seven feet in height. The language is like that of the Nandi, Nilotic and Hamitic, while occupations include agriculture and cattle-keeping which, as a rule, are sepa-

rately practised by distinct divisions of the Suk tribe. Considered from all points of view the Suk must be regarded as a mixture of Hamitic, Semitic, Nilotic, and Bantu elements.

Government is patriarchal, but there are no great chiefs or medicine-men, though there are social grades among the male population determined by age groups, which depend on the date of circumcision, as among the Masai and Nandi. The Suk are, however, very lax in the observance of this ceremony. In comparison with the dwellings of Masai and Nandi, Suk dwellings are a mere framework hardly deserving the name of houses or huts. The Suk head-dress is very distinctive, consisting of a feathered facial circlet with one large upright feather on top of the head. The stools used as seats are of uncommon type, being ridiculously small. Dances in mimicry of baboons, hartebeests, and storks are a peculiarity of the social life. Religious beliefs do not differ materially from those of the Masai and Nandi. There is a deity who must be invoked on various important occasions connected with agricultural and domestic life. Spirits of the dead are said to enter snakes. Asis, the sun, the principal deity of the Nandi, appears to have only a subordinate position among the Suk. Among the many folk-tales and riddles is the old-time story of the tortoise winning the race from the hare. In Cameroon a similar story dwells on the competition of the tortoise and the antelope, and many stories could be traced in similar form over large areas of Africa.

At birth there are special dances performed by women who vary the demonstration for boys and girls, while prayers are made to Tororut to give the child health and strength.

Industries are entirely confined to the hill tribes whose products are paid for by the pastoral Suk in sheep and goats. Pottery is made by a special class of old women inhabiting huts, where only clay and the necessary tools may be kept. Pot-making is a secret trade which must not be observed by uncircumcised boys and girls. There is a popular saying that if a man sees a pot during the making, the vessel will be broken in a month, while a woman who steps over a pot will die within a year. No woman may see a blacksmith at work, for "his weapon would become heavy in his hand, and he would go mad and die." Prayers are uttered during the forging of articles, and at some stages in the manufacture the smiths assemble and chant. The weapons are bows and poisoned arrows, narrow wicker shields, and spears. The bodies of commoners are thrown where the hyenas will find them, but the rich man is buried near his home which is then deserted.

The Nandi living in scattered groups twenty miles to the southeast of Lake Victoria Nyanza have been a serious trouble to settlers and natives on account of their raiding propensities; for railways, telegraph stations, and native kraals appear to be irresistible temptations. In language the Nandi are closely allied to the Bari, a Nilotic tribe, but there is no striking resemblance in customs. A consideration of Nandi numerals shows that the Nandi have been in contact with Galla and Somali, while the Nandi war song is in the language of the Masai. Since the check on raiding, the Nandi have taken to agriculture, but their want of skill and experience leads to frequent threats of famine.

Circumcision, age groups, and training as warriors are closely allied to similar customs among the Masai. Every seven years the Nandi perform a ceremony, committing

the care of the country to the new age group. Totemism is known, and there is a classificatory system of relationship. A supreme deity, Asis, the sun, is worshipped because he is benevolent and powerful as the creator of man and beast, and the whole world belongs to him. According to a myth, the sun married the moon, and the world was produced by union of sky and earth. Nature spirits inhabit water, and trees are rarely felled because their waving branches make a complaining noise. The spirit of an adult is said to live in his shadow. It can survive death, but children's spirits perish entirely.

Spirits live underground where they are rich or poor as in this life. It is the movements of spirits in this underworld that give rise to earthquakes. The holes of hornets and apertures made by steam jets are peepholes from the underworld, while white ants issue from the cooking pots of the shades. Spirits are said to cause sickness, but evidently they are not regarded as wholly malevolent, because appeal is made to them on behalf of absent warriors and young children. Both Masai and Nandi pray to the new moon. To Asis prayers are said for safeguarding children and cattle. Spitting among the Nandi, as in Abyssinia and several parts of Uganda and Kenya, is a form of blessing. The holy Abuna or patriarch of Abyssinia spits a benediction on his subjects. The Masai boy makes a salutation to an old man who spits on him in recognition, and the Nandi spit toward the rising sun. On the whole, there is a close resemblance between the religion of the Nandi and that of the Galla.

Totemic beliefs are not now so strong as formerly when death was the penalty for a man who killed his totem animal. Thus a Nandi who recently killed an elephant said, "I am sorry, my good friend, I mistook you

for a rhinoceros." This was considered sufficient apology to the totem animal.

The bronze figures of Nandi spearmen, exhibited in Stanley Field Hall, illustrate the method of lion killing, as well as the ritual chant, which sounds the death knell. There are several rules affecting the use of the lion's skin and claws. In general these are supposed to bring good luck, but men of the lion totem may not wear the lion skin head-dress; it may, however, be worn by an old man presiding at an initiation ceremony. At this time the bull-roarer, a thin slat of wood attached to a string, is whirled in order to give a buzzing sound said to be the lion's voice. This keeps the boys in good order.

If a son is unworthy of a brave father, the Nandi say, "The lion has begotten a hyena." Among the Ba-Hima, a Hamitic people to the west of Lake Victoria Nyanza, there is a special priesthood for feeding the lions in which the spirits of departed chiefs are said to be reincarnated. Many are the stories of lions; thus, the leopards are descended from a lion cub whose playfellow turned him into a leopard by splashing him with paint. Again, the lion stole the chicks of the ostrich, and no animal dared give judgment against him. The mongoose was an exception, for he had courage enough to declare the lion guilty, after which decision he beat a hasty retreat to his hole. The lion while pursuing the mongoose forgot about the ostrich chicks which were safely removed by their mother.

NORTHEASTERN AFRICA—ABYSSINIA

In this chapter our inquiry takes us from northeastern Uganda through Somaliland and Abyssinia into Nubia, a region between the Nile and the Red Sea. After crossing the river and marching west for a time, the route bends southward through the Arabized Eastern Sudan to the country of the tall, naked, Nilotic Negroes, and so back to Lake Victoria Nyanza.

While still in the region of Lake Rudolf, where dwell the giant Suk and Turkana, the traveler would meet with numerous Galla tribesmen who are representative of Hamites who entered the great spur known as the Horn of Africa. In common with the Somali and Danakil the Galla are tall, slim, well-built, of light brown skin, refined features, and non-Negro hair. In addition to these physical approaches to a white race, there is a brightness and intelligence of expression which are not characteristic of the Negro (Plates III, IV, XXXIX).

The Galla call themselves Oromo, meaning "brave men"—a term they have sought to justify by extensive raids into lower East Africa, where, as has been shown, they have contributed to the speech, appearance, and customs of the Masai, Nandi, and other Hamito-Negro tribes.

At one time the Galla dominated the whole region from Abyssinia to Mombassa, but they are now divided into small tribes of little political importance scattered through southern Abyssinia, thence across the plateau east of Lake Rudolf into the Tana Valley. The Galla combine cattle-raising with agriculture, and in the latter

occupation they have advanced far enough to use a wooden, iron-shod plough drawn by oxen. Three well-known divisions of the Galla are the Boran, Watta, and the Sakuye, of whom the Watta are a low caste of hunters. The low social status is partly due to the use of hippopotamus flesh as food and in part to racial impurity, there being an infusion of Negro blood. The Watta may not enter the houses of the higher castes of Galla, and any food they touch or corn they reap is impure. The Wassanye and Wabone are hunters similarly held to be unclean. The hunting customs of the Watta are of great interest, for the harpoon used in spearing hippo is of ingenious construction. The detachable heads are dipped in a virulent poison extracted from a thorny plant called by an Amharic name which means "thorn of the hippo." On this iron javelin head is a mark of ownership, in order that the game may be identified if it is carried away by the current. From the hide of the hippo long whips and hide shields are made (Cases 32A, 33A, 34A). The teeth are used as ivory ornaments, the fat as a body unguent, while the tail is hung in the hunter's hut as a trophy. Dried flesh is preserved for long periods.

These low-caste hunting tribes are feared as greatly as they are despised, for popular superstition credits them with malign powers of sorcery. Owing to aversion of surrounding tribes, the Watta practise endogamy, and marriages between brothers and sisters are said to be permissible.

A custom of hunting with the cheetah, a leopard-like animal, is common in Somaliland and Abyssinia, though the practice is quite clearly traceable to India and Persia, where the cheetah has been used for hunting antelope since ancient times. The animal is taken to the proximity of the game, hooded and chained in a small cart, from

which it is liberated when about two hundred yards from the quarry. The cheetah differs from all others of the cat tribe in having claws that cannot be fully withdrawn.

So far as the social system of the Galla is concerned, the main point is initiation in groups according to age. Every seven years there gather in Addis Abbaba, the capital of Abyssinia, tribal elders, and boys of ten to fourteen years of age who have journeyed long distances. The regalia of the elders include feather head-dresses, poles decorated with garlands, leather shields, and masks. Circumcision is a main rite of these ceremonies. There are successive ceremonies to establish the youths in a new group as their age advances, and the governing section of the Galla community is the age group of thirty to forty years.

In Galla religion there is a mixture of paganism, ancient Semitic beliefs, Jewish customs, and possibly a Mohammedan influence. An investigator approaching any particular group of Galla could never be quite sure what predominating features would be found.

In general there would be worship of a supreme being Wak (or Waka) to whom daily prayer would be offered while turning to the east. A fear of the souls of the dead, called *ekera*, is entertained. It is commonly supposed that a man's spirit dwells in his shadow which, after death, goes to the underworld whence it may return to annoy relatives. The word Wak when applied to a deity appears to have a vague connotation meaning the sky, while the word Adu, sometimes used instead of Wak, means the sun. Galla of the Wallo area and other parts of northern Abyssinia have definitely recognized Islam whose tenets of faith are held with various degrees of intelligence in different localities. Pagan superstitions abound; thus, there are beliefs in omens; also divination

by haruspication, that is examination of entrails, whose intersecting lines of fat are thought to convey information to the diviner. In addition there exist purification ceremonies in connection with birth and death, so that we are confronted with a complexity of ideas and customs.

The Somali (Plate IV) occupy the whole of the Eastern Horn of Africa, and along with Galla form a strong element in Abyssinia, by whose rulers they have been subjugated, though they had a proud independent empire in the thirteenth century. The Somali are tall, slim, handsome people in whom Hamitic blood predominates, though some scholars would claim a stronger Semitic element. Looked at in profile some of the Somali certainly do present Semitic features in the conformation of the high forehead and prominent nose. The head is long, the cheek bones are high, and the wavy hair is allowed to grow to considerable length. In the town of Harrar, Somali are engaged in commerce, while some groups earn a living as skilled artisans. In rural districts Somali groups might be found cultivating corn and coffee, while others would be entirely nomadic owners of camels, horses, and cattle. Then again there are groups of hunters, and parties of men who are quite frankly brigands and slave raiders at whose hands Sudanese Negroes have suffered considerably. Some of the Somali lion-hunters are distinguished by a special head-dress of hair, while the number of kills is registered by a series of brass rings on the spear shaft. The wearing of a distinctive head-dress for success in lion-hunting exploits was mentioned in connection with the Masai and Nandi.

The Danakil are a tall, slim, handsome, and brave, brown-skinned people of Hamitic extraction, who inhabit the arid coast region between Abyssinia and the sea. Physically the Danakil resemble the Somali, but they

are less Arabized in culture. Followers of Mahomet are divided into many sects of whom the Shafeites have the greatest hold on the Horn of Africa.

The word Shangalla is an Abyssinian term applied to Negroes named the Berta, living north of Dabus River. These people are true Negroes with very dark skins, prognathous (i.e. protruding) jaws, thick, everted lips, and broad, flat noses. They are of low stature, disproportionately long arms, and flat, spur-heeled feet. The clothing consists of a simple skin-garment which passes between the legs from the front of the belt to the back. Weapons are the spear, sword, throwing stick, and dagger. Travellers have described these Abyssinian Negroes in very unfavorable terms, referring to them as "lazy, careless, ignorant, stupid, and vicious."

We are now in a position to understand a little more of Abyssinia, which has been previously described in a political sense when dealing with ancient empires of Africa. To speak of an Abyssinian has very little ethnological significance unless some further description is given. The basic elements of the population are the descendants of various Hamitic and Semitic waves that have entered East Africa and imposed themselves on a probably aboriginal Negro. Then in Abyssinia there have gathered for centuries Egyptians, Jews, Arabs, Persians, and Greeks, so that, all factors considered, the word *habesh*, the Arabic for "mixed," which is the root form of "Abyssinia," is singularly well chosen.

Mention has been made of the Negro Shangalla of the western slopes, also of Galla and Somali; then there are the Falasha of central Abyssinia, Jewish in religion and possibly Jewish in race. In the forests of the south is a dwarf Negro tribe, the Doko, and, to take an extreme racial contrast, there are on the northern plains the Beni

Amer, an Arabized Nubian people. All these tribes are nominally under the rule of Ras Tafari whose headquarters are in Addis Abbaba. There a somewhat elaborate court is held, and justice of a primitive kind is dispensed. A railway extends through Harrar for a distance of about two hundred and fifty miles from Addis Abbaba to Jbuti, a coastal town in French Somaliland. The typical Abyssinian, who may show signs of various racial ingredients, must be regarded as the town dweller, clothed and ornamented, while his religion is a form of Christianity introduced in the fourth century. The area of Abyssinia is about 350,000 square miles with a population roughly estimated at eight millions. The largest towns are Addis Abbaba and Harrar, each with a population of about fifty thousand people. A Field Museum Expedition of 1926-27 under the leadership of Dr. Osgood, Curator of Zoology, was hospitably entertained at the capital by Ras Tafari who receives from his people the title of Negus Negusti, the king of kings. Apparently the king is nominally absolute, but he is assisted by a council of Rases under whom are district governors and village chiefs.

The main racial elements have been described, but the reader should be mindful of the fact that, as there are nine provinces in Abyssinia, grouped in three kingdoms, Tigre, Amhara, and Shoa, inhabitants may be designated by the name of the province or kingdom in which they live. The word Ethiopia, used in the Bible and literature relating to Egypt, refers principally to Abyssinia, but the connotation is rather vaguely extended to embrace a considerable extent of adjacent country.

For many years Abyssinia has been a land of mystery and romance; for, generally speaking, exploration has not been encouraged. Valuable accounts are left by Jesuits

of the fifteenth and sixteenth centuries, and two noted European explorers were Bruce in 1769 and Salt in 1807. Scenery varies from great wastes of sand, through park-land country, to lofty mountain heights rising to an elevation of ten thousand feet. Roads are little better than caravan tracks, and the traveller has to take heed of dried-up river beds which without warning are converted into raging torrents.

NORTHEASTERN AFRICA—SUDAN

Nubia, a hilly country between the Nile and the Red Sea, is of great historical importance because of its tribes collectively known to ancient Egyptians as the Anti, as Blemmyes by the Romans, and as Beja by the Arabs. The rock inscriptions of this region await further study, as do those of Kordofan and the Sahara. Under the term Beja are included Ababdeh, Bisharin, Hadendoa, and Beni Amer, all tall, slim, brown-skinned, and long-haired. The features are well formed, and the general appearance is one of brightness and intelligence. Islam prevails, and the inhabitants of this area have in time past been stirred to the wildest fanaticism by the preaching of their Mullahs or religious teachers. The Hadendoa men encountered by me between Port Sudan and Khartum were clothed in cotton skirts, carried long swords and rhinoceros-hide whips, and wore their long hair in upright, bushy form; hence, Kipling's sobriquet "Fuzzy Wuzzy," and on the whole they present a pleasing and picturesque appearance (Plate XXXIX).

Owing to extensive work in irrigation the Anglo-Egyptian Sudan, and especially the province of Sennar, has experienced rapid development as a cotton-growing country. Railway work and archaeology have likewise played a part in causing tribal movements. At Gebel Moya (Arabic for "Hill of Water") in 1914 I was surprised to find Dinka and Shilluk who had travelled hundreds of miles from the Upper Nile. There were likewise many dwellers from Kordofan to the west of the Nile.

In describing Kordofan, which is part of the Eastern Sudan, we have primarily to consider a strong Arab influence in language, race, and custom. This is most evident in the Kabbabish who, as nomadic herdsmen using large, square, flat-roofed tents, wander with their camels and herds over poor steppe country to the west of El Obeid. The Kawahala men I met were made attractive by their elaborately braided hair, their clean white clothing, and a manner of careless independence. The best country of Kordofan is occupied by the Arabized Baggara who are occupied in herding and hunting. When on trek they carry their baggage on bulls which are guided by nostril strings. On the top of the household mats and other impedimenta may be seated a woman or child holding the guiding string. There is, however, in these Baggara Arabs a strong strain of Negro blood. An inquirer who asks the tribe to which a man belongs will most probably be told "Arabi," for there is pride in descent from the ruling race, though that race has been a cruel and exacting taskmaster.

The negroid Gawama are sedentary agriculturists, and in southern Kordofan among impregnable hills are naked Negroes, the Nuba, who have successfully resisted Islam and every other form of Arab influence. These Nuba have no particular racial affinity with the "Nubians," a generic term for people of Nubia to the east of the Nile. Among the Nuba there survives a primitive form of stone worship. Thus a childless woman carries a stone on her head when she attends the ceremonies which celebrate the birth of a child, in order to make her prolific. At the wayside may be seen stones streaked with food offerings. The Nuba scarify their bodies and some knock out the lower incisor teeth. Wrestling matches are a feature of their social life, and such contests have an interest as a

means of sexual selection. Girls like to choose the strongest men, and although men are not supposed to watch the wrestling of girls, they do so with a view to selecting the strongest women.

The camel caravan trade of the Sahara has for uncounted centuries been a means of communication between remote parts of northern Africa, and justice would not be done to Kordofan if no reference were made to the importance of camel-breeding. The leather saddles and colored trappings (Case 31A) form an introduction to a subject as romantic as it is important from the commercial and ethnological points of view. No certain date can be assigned for the introduction of camels into Africa, but it is interesting to note that fossil camels of a primitive type are found in Miocene strata of North America from which continent they have spread to South America and the Old World. I lived in a camel-rearing part of the Sudan for some months before realizing how seriously the inhabitants take their business of camel breeding, breaking, and training. One foal is born at a time. This little creature, like most young animals, is seen to totter on spindle legs which seem disproportionately long for the body. In parts of the Sahara the Tuareg make arrangements for the newly born foal to ride on the mother's back for several days. The rearing of camels in Kordofan has given rise to a special vocabulary connected with ages, breeds, and branded marks of ownership. In Kordofan foals are born in the rainy season and, thanks to the succulent pasturage, are able in a few months to run with the herd. They are then called Madmun. After a year the offspring is weaned, and is known as Mafrud; then there are special names to describe animals of every year of additional growth. At the fifth year all the milk teeth have disappeared, and from that time breeders make

their age estimates from examination of the teeth just as a horse-breeder does. Camels are not matured until their sixteenth year, but at five years they are reckoned as full grown for all practical purposes. Then for forty years follows a succession of long desert journeys on scanty rations, with water every fourth or seventh day, but more important than water supply is the provision of a daily browsing period when the animal nibbles the thorny acacia.

In Kordofan the camel brands are well known to the natives. The marks in themselves are a tribal history, for they designate ruling families, while a combination of brands on one animal indicates intermarriage of the families.

The traveler who wishes to study the tall, thin, naked Nilotic Negroes will journey southward from Kordofan keeping along the western bank of the Nile for several hundred miles, passing through the country of the Dinka, Shilluk, Bari, Latuka and Acholi until the Kavirondo are reached on the northern shore of Lake Victoria Nyanza. At a point in our journey we may profitably digress toward the northeastern Congo basin in order to visit the Mittu, who link the Nilotic Negroes with the Bantu-speaking Negroes of the Congo area.

NORTHEASTERN AFRICA—NILOTIC NEGROES

Nilotic tribes are to be encountered from Renk, situated three hundred miles south of Khartum, southward to Uganda (Plate XL). The most remarkable physical feature of these Negroes is their great height, for five feet eleven inches would be a near estimate for the average of any large group. Their bodies are lean, often naked, and frequently smeared with white ashes, as among the Dinka and Nuer. As a rule, artistic skill is of low quality, and as a contrast to the Bantu-speaking Negroes we have to note the insignificance of fetishism among the Nilotes. Removal of incisor teeth is common, and scarification is prevalent. Shilluk have a distinguishing tribal mark of three rows of circular keloids across the forehead; often women of this tribe have only two such rows. The Dinka who are the most numerous of the Nilotes are widely scattered from just above Khartum, to 7° N. lat., 30° E. long., where the Twi Dinka are located. Habitations of the Dinka are cylindrical huts made of wattle and daub, and so swampy is the ground bordering the Nile that these structures have to be raised on piles in the wet season. The Dinka do not recognize a supreme head as do the Shilluk, but rely on local chiefs and head-men for government. The basis of Dinka society is cattle-rearing; and, as one would expect, animals, in addition to denoting social status, are the currency paid as a bride price or a blood fine. Initiation ceremonies are not well developed, but age groups, reckoned by the year of knocking out the teeth, exist. The rain-maker is the local chief or village head-man whose rites are fundamentally important, and at death this

official is buried with elaborate ritual. Among the Dinka totemism is well developed and laws prescribing the attitude of men and women toward their totems are enforced. A boy takes the same totem as that of his father, but he must also respect his mother's totem. A man is not allowed to eat his wife's totem animal, neither is a woman allowed to use her husband's totem as food. There is said to be a close bond and sympathy between men and their totem animals; thus, the "crocodile men" will not hunt those animals; in fact, the man claims that the crocodiles are sufficiently friendly to allow him to swim in the river. A Dinka belonging to the lion totem says that the lions will allow him to sleep in the open with impunity. The Dinka have a cult of ancestral spirits called Jok to whom shrines are erected. The Dinka also worship a god named Dengdit meaning "Great Rain." This god is said to have created the world.

Religion of the Shilluk centers around their first king, Nyakang, a semi-divine being in human form who never died. To this deity a shrine in the shape of a thatched hut is erected, and the external walls of smooth mud are decorated with crude symbolic paintings. The aristocracy of the Shilluk are the king with his children, grandchildren, and great-grandchildren. Shilluk kings resemble the rain-makers of the Dinka, in that they belong to a class of divine kings who in former times were killed when they showed signs of feeble health; for the king was the life, vigor, and soul essence of his land and people. There can be little doubt of the suggestion that this belief and custom has a relation to similar beliefs and practices of ancient Egypt.

To the south of the Shilluk live the Bari on both banks of the White Nile. They are a tall, lank, powerful, naked people who smear their bodies with ashes, grease, and red

ochre. The simple clothing consists of a tanned leather apron before and behind. The Bari are both pastoral and agricultural. The produce of the latter occupation is stored in elevated wicker granaries smeared with cow dung. Like the Dinka, the Bari have rain-makers to whom appeal is made accompanied by presents. While rubbing a quartz-crystal in oil previously poured into his hand, the rain-maker chants, "Oh, my father, send rain!" At the same time he points an iron rod at the clouds which he draws toward him by vigorously working his arms. If the cloud is hostile, the rain-maker goes through a performance of mimic warfare to make rain. Bari warriors make themselves imposing by facial paint, ostrich-feather head-dress, and leopard-skin shoulder cloaks.

The Latuka are warlike, but jovial people who are rich in cattle. They live in bell-shaped huts, and have a most elaborate system of hair-dressing which varies with the district. The Bongo are a reddish-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, broad-skulled, and they are said to practise cranial deformation. They are essentially an agricultural people with no interest in cattle-rearing. So low are their conical huts that the visitor is obliged to creep into the entrance. The Bongo are expert in smelting and working iron ore. The women wear a lip-plug quite an inch in diameter in the lower lip. The Acholi to the north of Victoria Nyanza have a dialect resembling the language of the Shilluk; they build huts with roofs reaching almost to the ground and with great care paint the internal mud walls with patterns that are either geometrical or symbolic of human beings and animals.

The Nilotic Kavirondo, sometimes called Jaluo, are located to the northeast of Lake Victoria Nyanza, and in appearance they are tall, large-boned, deep-chested,

and muscular; their habits are industrial and agricultural. Clothing is very scanty, possibly only a goat-skin thrown over the shoulder. Married women wear behind, a small grass tassel which has to be discarded when they are widowed. When once the tassel has been removed, it may not be readjusted. There is evidently some superstition connected with this decoration, for any one who touches it has to pay a fine of three goats to the husband. There is probably some curious and interesting origin of the tassel-wearing custom, for such decoration is found among the women of the Kogoro and Attakka head-hunters of northern Nigeria, while a buttock apron is worn by married women of the Baya tribes in French Equatorial Africa. Large, heavy buffalo-hide shields are used by the Kavirondo who at one time painted these weapons with patterns that indicated their clans and families; but at present the decorations are arbitrarily selected by the individual. Spears are used, but occasionally the bow and arrows are substituted for these weapons. The one-time tribal system of land tenure is breaking down, and the power of chiefs is nominal; for private ownership of land is established. Among the Kavirondo there persists the custom of drawing blood from living cattle and drinking it, a procedure noted in connection with the Masai and Nandi. Social relationship is of the paternal kind, for when the son marries, he builds his house in the father's village; in fact, the eldest son remains permanently with his father. The prerogative of chieftainship is given, at the reigning chief's death, to the eldest son of the first wife. At a father's death the son may marry the father's wives provided they are not blood relatives, and another noteworthy rule is that two sisters may marry one man. Marriage is by purchase, and contracts are made when the children are very young.

Rain-makers are greatly esteemed; wizards are feared, for often they act in an anti-social capacity. They will, for instance, in response to bribery try to induce death by burying a dead rat or chicken at the door of an enemy. The Kavirondo bury their dead in a recumbent position in the floor of the dwelling hut which continues to be occupied. Offerings of drink and food are placed on the grave.

Our journey has brought us to a point where the Nilotic Negro culture is linked up with that of the Masai and Nandi, but there remains for consideration a tribe known as the Mittu who are a link in culture and language between the Dinka and the Azande (Niam-Niam) of the Belgian Congo. The name Dur, sometimes written Dyoor, is applied to the Mittu by the Dinka who think the name Dur (meaning "savages") applicable to people who keep no cattle. The Mittu are diligent in agriculture which produces cereals, tuberous plants, and maize, while as domestic animals they keep goats, dogs, and poultry. Here, as has been noted in regard to several African tribes, dogs are used as food.

The bodily ornaments of the Mittu are numerous and ugly. Women wear large circular lip-plugs made of ivory or horn; these are gradually increased in size until the lips have to be separated with the fingers. Women pluck out their eyelashes and eyebrows. Only the men practise scarification which consists of numerous button-like keloids radiating from the belly to the shoulder. Armlets with projecting spikes are worn, and on the necks of the more distinguished people are heavy iron chains, or strongly fixed collars of stout leather. When metal rings are soldered round the arms and ankles, pieces of wood are inserted to protect the flesh from injury. Among musical instruments are gourd flasks with holes that make

the contrivance a combination of trumpet and flute. A common stringed instrument somewhat like the *robaba* of the Nubians (Case 33A) has the double form of a lyre and a mandoline, with five strings raised on a bridge. In iron work the Mittu are far less skilled than the Bongo, their products being much rougher in finish and more clumsy in outline.

In time past the bows and arrows of the Mittu have given these people some measure of success in warfare with the Dinka who rely on their shields and spears. In addition to their bows, which are four feet long, the Mittu are armed with spears; they do not, however, carry shields.

The languages of the Masai, Nandi, Suk, Turkana, Nubians, Dinka, Shilluk and Bari have been examined in a scholarly way in reference to both their grammar and vocabulary. The general conclusion warrants the assumption of a common ancestry for Nubian, Bari, and Masai, while the researches suggest a connection between these three and the Dinka-Shilluk group. It is admitted, however, that the contrasts between the first three and the last are of great importance. The task of the investigator centered largely round the separation of Hamitic, Semitic, and Sudan-Negro elements. In opposition to the opinion of Meinhof, G. W. Murray thinks that the Masai tongue is fundamentally Sudanic with a Hamitic influence. Meinhof expressed the idea that Masai was Hamitic with a Sudanic influence.

The details of discussion are too technical for presentation here, but several points are of general interest. With regard to the Sudanic phonetic system the consonants *h*, *s*, *sh*, and *z* are unknown, and inflections of verbs and some nouns depend on musical intonation. To Hamitic influence we may ascribe the elaborate tenses, such as are shown in the Nubian language, the use of suffixes,

and the employment of case endings. The term Niloto-Hamitic is applied to Nubian, Bari, and Masai. It is admitted, however, that much research remains to be done before the full details of the interrelationship of the Nilotic languages can be worked out.

NORTHEASTERN AFRICA—MUSEUM COLLECTIONS

From Abyssinia (Case 31A, 32A) and the Eastern Sudan (Cases 33A, 34A) are many examples of weapons, personal ornament, musical instruments, leather work, domestic utensils, and hunting devices. Saddlery for donkeys, camels, and horses is of excellent workmanship (Case 31A; Plate XXXVII, Fig. 1). The original Somali costume was made of two skins, the one placed diagonally across the chest, the other in the form of a skirt. The present-day dress is the "tobe" which consists of two long breadths of cotton cloth sewn together. Men wind this dress after the fashion of a Roman toga, while women knot it over the shoulder, give a twist in the middle, and thus give a semblance of two separate garments (Case 32A). Somali mats (Case 30A) are exceedingly well woven; the larger ones are used as beds, the lighter ones are coverings. Almost identical mats are used in the construction of huts by being securely tied over a framework of posts. Shields used by Galla warriors of Abyssinia are of a characteristic pattern which has no exact correspondence in other parts of Africa. These rounded hide shields have a boss in the centre which is likely to deflect spears (Plate XXXVIII, Fig. 8). On the inside is a leather handle by which the shield is gripped by passing the arm through as far as the elbow. From the Galla and Somali there are gourds for holding "ghee" or native butter, bags for holding camels' milk, leather carriers for infants, whose weight is supported chiefly by a forehead band. Sandals are made from pieces of hide stitched together

in the form of a shoe; they are fastened by ankle and instep straps. Somali spears (Case 32A; Plate XXXVIII, Figs. 3, 4) are of two main types—a small barbed variety for throwing and a heavier thrusting type. Throwing clubs are used, though they are despised by men who can afford to be well equipped with spears and knives. Bows (Case 32A; Plate XXXVIII, Figs. 2, 7) are used by the Midgan Somali who avail themselves of arrows with detachable heads that have been poisoned. Telescopic cases of straw and leather, covered and ornamented with long strings of shells, are an artistic product.

From the nomadic tribes, Kababish and others of the Eastern Sudan, are spears, whips of rhinoceros hide used in whipping contests, skin water-containers (Plate XXXVIII, Fig. 11), baskets of the coiled variety, skin churns for use on horseback, swords of Arabian origin, and beautiful ivory arm-rings with black incised designs. Gazelle traps consist of hoops fitted with inwardly projecting bamboo strips that hold the structure on to the leg of any animal that steps on them. A creature so caught is not held stationary, but is hampered in its movements (Case 34A).

A few objects have been secured from the Nilotic Negroes, Dinka, Shilluk, and Anuak of the upper White Nile (Case 33A). The spears of the Anuak, who live along the Sobat River, are tipped with bone taken from the forelegs of the giraffe. Broad-bladed iron spears used by the Dinka are manufactured by a neighboring tribe, the Jur. Wooden pillows of the Shilluk are quite unlike wooden pillows from other parts of Africa. A harpoon from the same people shows great ingenuity in fashioning a detachable head after a very ancient pattern shown in tomb paintings of Egypt.

NORTHERN AFRICA—EGYPT AND LIBYA

In dealing with racial migrations (p. 15) the evidence of certain authorities was quoted with reference to the populating of the Nile Valley and the rise of pre-dynastic and dynastic Egyptians. The history of Egypt from 4000 B.C. onward has always been regarded as the special domain of the Egyptologist, who carries out his excavations, translates his papyri, and gives a connected story of the religion, social usages, handicrafts, and foreign relations of Egypt. The student of African ethnology is concerned chiefly with the influence of Egypt on adjacent and possibly on remote parts of Africa. It is not plausible that a civilization like that of Egypt existed as a self-contained unit. Egyptian caravans penetrated far into the Sudan, Egyptian ships sailed to the land of Punt, a region generally identified with the Somali coast. In the foregoing pages mention has been made of "shaft" burial, beliefs in a *ka* or double, attempts at preservation of the body, forms of head-rests and musical instruments, all of which customs, beliefs, and artifacts may be traceable to Egyptian origins; though much more detailed research is necessary in order to prove that this is actually the case.

For the present-day ethnologist the peasant dwellers, called Fellahin, of Egypt are of primary interest because they retain in their remote village life many beliefs and customs which are of a basic kind. Thus the investigator finds amulets to ward off the evil eye; tattooing is practised for ornament and as a therapeutic measure. The Koran forbids body marking, but nevertheless tattooing by puncture is common in Tripoli, Algeria, and Morocco.

In rural Egypt there are systems of primitive surgery, ceremonial dances at birth and death, divination in the sand, and wild religious performances of dancing dervishes, who are more fanatical than medicine-men of pagan communities.

In describing the people of northern Africa and the Sahara we have once more to go back to remote periods when successive migratory waves of Hamites, some of them fair-skinned and light-colored in regard to eyes and hair, passed through the regions we now call Libya, to the west of Egypt, thence through Tripoli, Algeria, and Morocco and down to the mountains of Hoggar and Air in the eastern Sahara. Ramses III, speaking of the Hamites whom he calls Libyans because of their geographical location, says, "I carried away those whom my sword spared—branded and made them into slaves impressed with my name; their wives and children were made likewise." Perhaps it is unwise to speculate with regard to dates, but some writers suggest 10,000-6,000 B.C. as the period of early waves of Hamitic invasion in North Africa. Libyans shown on Egyptian monuments wore robes, ostrich-feather head-dresses, and had marks on their bodies which were the symbols of the ancient goddess Neith.

To the west of these Hamites, named Libyans, there extended in point of race and language similar people known as Berbers who still occupy the highland regions of Algeria and Morocco. A special branch of these Berbers are the Tuareg (Plate XLII), a proud, warlike desert people. The Berbers stretch right into the Canary Islands off the west coast of Africa; but, although this Berber strain of the Hamitic races retains much that is original in appearance, such as light skin, fair hair, and blue-gray eyes, along with the original Berber tongue, there is an overlaid Arab culture and Mohammedan religion from

Arab invaders of the seventh century (Plate XLI). There are many points in which the Hamites, as exemplified by Berbers and Tuareg, have not adopted Islam. The Tuareg, for instance, give great freedom to their women, who are not veiled. There have, of course, been invaders other than the Arabs, and North Africa has received Greeks, Phoenicians, Romans, and Vandals; but the Berbers have resisted these physical and cultural intrusions in a remarkable manner, possibly owing to their isolation in hilly regions. The word Kabyles, so often mentioned in guidebooks for tourists in Algeria, refers to the Berbers of the northern hills of that country, while in the south are the Shawia. In Morocco, Berbers go under the local names of Riff Kabyles and Seelach. Any Negro strain in North Africa is due to purchase of slaves who were driven across the Sahara from Timbuktu to Tripoli.

Of the early Libyan tongue there are at least eight dialects, some of which survive at present, as, for example, in the oasis of Siwa, two hundred miles west of Cairo. The ancient Libyans had a kind of script which appears on rock-carvings of the Sahara, and at the present time Tuareg women of Air preserve a knowledge of some form of ancient Libyan writing. In Tibesti, a rocky plateau of the eastern Sahara, there is an unstudied language said to be a quite rudimentary form of Berber speech, which has taken a peculiar line of development under isolation.

In order to appreciate life in North Africa as it is lived now we must visit the oasis of Siwa in Libya; the Atlas Mountains in Algeria and Morocco, where the Berbers have their stone houses perched on precipitous ravines; also the mountains of Air in the southeastern Sahara where there is a large Tuareg settlement.

The oasis of Siwa, a stronghold of Berber speech, and the home of the fanatical Mohammedan Senussi, lies

seventy feet below the surrounding desert, the depression being approached by a gorge between sandstone hills worn into fantastic shapes by wind and weather. Inside the oasis are refreshing pools with groves of olives and date-palms which provided export material for the caravans leaving for Alexandria. One of the earliest explorers to visit the oasis was W. G. Browne, who reached this inaccessible spot with a caravan from Alexandria in 1792. At first Browne, who was dressed as an Arab, was well received, but on penetration of his disguise he was greeted with volleys of stones. After a few days of seclusion he ventured out of doors when public antipathy had somewhat abated. He had a glimpse of the ancient ruins of the temple of Jupiter Ammon, saw hillside caves where mummified bodies were deposited, observed the making of mats and pottery, and noted that the people kept hairy sheep, goats, oxen, and camels. A recent report states that oxen and camels do not now thrive in the oasis. Browne evidently was not sure that he had seen the ruins of the temple of Jupiter Ammon, which was built in 1385 B.C.; for he says, after describing the ruins, that he inquired for further sites of this edifice but without success. The explorer concludes his narrative by saying, "It (the temple) may be completely overwhelmed in the sand, but this is hardly within the compass of belief."

The Persian king Cambyses (527 B.C.), who conquered Egypt, sent forty thousand men against Siwa, then known as Ammon; but as they never reached their destination and were known not to have returned, it must be assumed that all perished in the desert. Siwa preserves in language and race a sample of the ancient Hamites known as Libyans. For the archaeologist the temple of Jupiter Ammon, never thoroughly examined, is an alluring line of research.

NORTHERN AFRICA—ALGERIA AND MOROCCO

The Berbers of Algeria, known in the Aures Mountains as Shawia, build their houses of gray stones in terraces high on the rocky slopes, the roof of one house being level with the floor of the one above. Taking a peep inside one of these cliff dwellings, we see plaited baskets of halfa-grass representing a home industry; in these receptacles are stored grain, figs, and apricots. Probably there would be a vertical loom by the wall, a stone quern for grinding corn, hand-made pottery with painted red and black designs, rough agricultural tools including a hoe-like iron plough, a goat-skin churn, and a hanging basket which serves as a cradle. At one side of the room we observe a platform against the wall; on this the tenants sleep all together, enjoying the warmth which rises from goats, sheep, and chickens penned below the platform. Small apertures take the place of windows, and a wooden lock with a key of the same material fastens the door.

The people are hospitable and ever ready to offer a dish of kus-kus, which is semolina steamed over meat in a double cooker, the top portion of which has a perforated base to admit steam from the meats below.

The Berbers have preserved many curious customs of pagan affinities, though nominally they are Mohammedans. Love philtres are prepared by a sorceress who entices the moon into a bowl of water. An enemy is injured by piercing the liver of a goat with thorns, after which the organ is dried by the fire. Owls are said to have two eyes, a sleepy and a watchful one. These the sorcerer separates easily, for the sleepy eye sinks in a bowl of

water, while the watchful eye floats. The sleepy eye is worn by a patient suffering from insomnia.

Near to towns irrigation of gardens from a canal is practised by opening a small sluice. The time during which the water is allowed to run is measured by observing the time taken for a small perforated brass bowl to sink in a bucket of water.

Berbers of Morocco, sometimes referred to as Riff Kabyles, are tall, fair mountaineers of sturdy type; they are Mohammedans, but have not intermarried with Arabs. The Shluh are, as a rule, shorter in stature than the Berbers who live farther north. In the Draa Valley and the Anti-Atlas there are signs of an infusion of Negro blood. Berber women of Morocco tattoo lines on their chins, suffer the disabilities of Mohammedan women, and are loaded with much hard work. The term Moor would generally be applied to a town-dweller of Morocco; such a person would be in all probability an Arab trader speaking Arabic and professing Islam. The term Moor has, however, no precise ethnological connotation. In the coastal regions of Algeria and Morocco there are many greatly despised Jews who live under various political and legal disabilities.

To examine the customs of the Moors takes us somewhat outside the generally accepted scope of African ethnology, though here as in Egypt there is an interesting substratum of paganism overlaid by influences coming from Arabia, India, and Persia. In the streets are to be seen story-tellers, minstrels, and snake-charmers. Along the pavements are the open shops displaying brasswork, leather, and textiles. When there is a special saint's day, the traveler may see the "Hamacha" fanatics cudgeling themselves along the streets, or, worse still, the passer-by may have to see the *chumbo* eaters, who fall upon a

living sheep and devour it. Punishments are of a crude kind consisting largely of floggings for thieves and beggars. Education consists of learning the texts of the Koran by heart. Ramadan, the great fast, is, of course, observed by fasting from sunrise to sunset. There are saints and their shrines which are subjects of veneration and offerings, while the Mohammedan is finally laid to rest in a special burying-ground where he is extended north and south with his face toward Mecca. Charms and amulets abound, while in the forms of *jinns* and *affrits* the wandering ghosts are greatly feared.

NORTHERN AFRICA—SAHARA

In the eastern Sahara are the Tibbu people of Tibesti, a high plateau region northeast of Lake Chad. These people are often identified with the Garamantes of the classical writers. The Tibbu are very dark-skinned, but are non-negroid in respect of hair which is wavy; moreover, their noses are more aquiline than those of Negroes, and the lower part of the face does not project. The word Tibbu means "people of the rock"—a name singularly applicable on account of the stone-built fortresses which appear to spring from the rocky hillsides. The Teda, or northern section of these Tibbu, are the less negroid of the dwellers in Tibesti; the Daza of the southern part of the plateau show a greater mingling of Negro blood. It is thought that the Tibbu at one time extended farther east and occupied the oasis of Kufra, a very remote spot visited by Rohlfs in 1868 and Hassanein Bey in 1922. Nominally Tibesti is under French rule, but the plateau is still a haunt of desert raiders of Tibbu stock, who for centuries have carried on raids and reprisals with the Tuareg of Air, their inveterate enemies, by whom no quarter is given. By most authorities the Tibbu are described as Negro plus Berber, and the survival of a very specialized Berber tongue in Tibesti has been mentioned. The most reasonable explanation seems to be, that through isolation this archaic speech has lost original connections with the stock from which it presumably sprang at a very remote period. Camel-rearing is an occupation in Tibesti. The animals from this region, easily distinguishable by their sandy fawn color and immense height, are to be seen in caravans all over the Sahara.

The explorers Denham, Clapperton, and Oudney (1822-24) describe the rocky fortresses of Tibesti. "Round the base of the rock are also habitations, but their riches are always kept aloft. The Tuaricks (i.e. Tuareg) annually, and sometimes oftener, pay them a most destructive visit, carrying off cattle and everything they can lay their hands on. The people on these occasions take refuge at the top of the rock; they ascend by a rude ladder, which is drawn up after them; and as the sides of their citadels are always precipitous, they defend themselves by their missiles, and by rolling down stones on the assailants. The people who came out to meet us had each four short spears and one long one." The oasis of Bilma is important as the rendezvous of a large camel caravan of from ten to thirty thousand animals, which each October arrives from the mountains of Air. As the caravan proceeds over a waterless and foodless desert, dumps of fuel and victuals are laid for the return journey. The object of the visit is to bring away from Bilma cakes of salt which occurs as a natural deposit. This article is traded with great profit into northern Nigeria.

The typical Tuareg is a handsome, tall, slightly-built man with straight black hair and some short facial hairs. He has a high, retreating forehead which gives the head a backward slope. The nose is straight and thin, and the lips are not everted. The cheek-bones are prominent, but not high; the ears are small, well-formed and close to the head; hands, feet, and waist are slender. Clothing consists of calico robes. When beginning the construction of huts, a frame of palm-frond ribs is fixed in the ground, the pieces being bent inward and tied together. Mats are placed round the lower part, and a thatch of coarse grass is added. Some buildings are of stone.

Weapons (Case 14A) include large cross-hilted swords and daggers with red leather scabbards, which are slung over the shoulder by a band. Spears are of two types, one having a narrow, leaf-shaped blade socketed on to the shaft, and the other being of metal throughout. Swords are greatly prized, as is shown by the way in which they are handed down from one generation to another. Sheath knives and arm daggers are also carried. Large shields are roughly rectangular in shape, and as they measure five by three feet, they afford adequate protection against sword cuts. The material used for shields is sun-dried hide from which the hair has been removed. The Tuareg does not use the bow or throwing iron, but he must be well acquainted with the latter, for it is used in Tibesti and Bornu; both are areas with which Tuareg are frequently in contact. Guerilla warfare is carried out even at present in spite of camel patrols organized by the French, whose sphere of control covers the whole Sahara. The main object of the raids is to secure camels; but, as a rule, if no resistance is offered, life is spared if the opponents are Tuareg. If, however, the raid is made into Tibesti, no quarter is asked or given. The brigands respect Islamic commands in that they do not poison wells or destroy palm-trees.

The Tuareg are of exceptional importance, for they have carried a measure of Mediterranean civilization from northern Africa across the Sahara to the Sudan. There is no doubt that the Tuareg were in northern Africa long before the Arabs arrived in the seventh century.

Although the Tuareg have accepted Islam, their women have great freedom before and after marriage; neither do they wear the veil—a custom which for some unexplained reason has been transferred to the men. The suggestion that the men cover the lower part of the face

to keep off the sand, is perhaps inadequate to explain the transfer of the custom. Women are by no means the drudges of all work, for young boys are employed to carry wood, draw water, and assist camp life generally. The Tuareg women have not learned to weave or spin, but they make articles of leather, plait mats, pound millet, and steam grain to make kus-kus. Women eat their food with men, —a privilege often denied to Moslem women. They have freedom of choice in marriage, but there is a bride price varying from a few francs to several camels.

The Tuareg have a literature, folk-lore, and poetry eloquently expressed with the aid of little drawings in the sand. At an early age boys accompany their fathers on strenuous desert journeys, and with regard to discipline Rodd (1922) says that the children of Air are charming in manner and behaviour. Negro customs are absent; for instance, there is no medicine-man, neither is there any deformation by filing the teeth or scarifying the body. Festivals connected with social life are not numerous or interesting. There are no birth ceremonies. Wedding-feasts are more or less elaborate according to local means. At death the body is buried according to Mohammedan rites, facing Mecca with the corpse lying north and south. The rope used for lowering the body is left on the grave, which is marked by one upright stone for a male and two for a female.

There is romance in the old method of crossing the Sahara by camel caravan, especially when one thinks of the thousands of years that have passed during which the Sahara was a mysterious, self-contained world. There is still an important work to be done in excavating and translating rock-inscriptions, which may throw more light on the ancient Libyan and Berber branches of the Hamites, who fearlessly pioneered these desert solitudes.

When Europe was in the Ice Age the Sahara must have been more moist and fertile than it is at present; therefore, perhaps, the journeys were easier than we imagine them to have been.

MODERN DEVELOPMENT AND PROBLEMS

The ethnologist has sometimes been accused of devoting himself entirely to the historical and cultural problems of native life to the exclusion of all practical considerations affecting the adjustment of primitive man to the progress of civilization. This to a certain extent may be true, but nevertheless, it is equally certain that much suffering and waste of life might have been avoided, had political and military authorities sought the advice of trained ethnologists. Anthropology means "the science of man"; it is essentially a practical science, though only in recent years have government anthropologists been appointed to carry out research work in Africa.

The many social, moral, and religious problems arising from the contact of native races of Africa with Europeans, who have made an undignified scramble for possessions, centre around the adjustment of advanced and backward cultures. Civilization has robbed the native of his social structure, tribal organization, and even his means of obtaining a living as a hunter and primitive agriculturalist. The question arises, what has civilization to offer in return for the old forms of native government and control? It is true that native control was of a crude kind, often exercised by chiefs of absolute power, and not too wisely used, while initiation ceremonies, secret societies, and barbarous punishment all played a part in the social structure.

To give the European intruder his due, he has suppressed to a great extent the evils of sorcery and secret societies, while the value of human life has been emphasized by abolition of human sacrifice and the institution

of police departments. Christian missions have quite rightly turned their attention from abstractions of theology to manual work in agriculture, cattle-rearing, wood-carving, and house-building; for there is no doubt about the skill of the African native in many forms of handicraft. Mission enterprise in educational work is now ably supported by various governments which have their centres for training native teachers at Achimota in West Africa, Kampala in Uganda, and Lovedale College in South Africa. The last-named college is conducted by the United Free Church of Scotland, and has almost a thousand students graded from elementary up to high-school standard. Medical research work has made rapid progress, and the various schools for studying tropical diseases, with which must be mentioned investigation into the subject of plant and animal parasites, have increased in the number and range of their activities.

In dealing with problems of native education, one of the great difficulties has been that the semi-educated native who learned to read and write makes it the height of his ambition to dress in European clothes in order to take a position in an urban office. Every effort is now being made to give an education which will be, not merely a means of enabling a few natives to escape from rural life, but an incentive to return to their own rural area there to develop native arts, handicraft, and agriculture.

One great problem centres around the question of infantile mortality. In South Africa increase of native population has given rise to serious social, economic, and political questions, and a policy of segregation is supported by many politicians. The question seems to be, will the native mix with Europeans in a definitely inferior social capacity? Or will he prefer a segregated area in which he may rise socially without any political or com-

mercial disabilities? For natives generally there are no statistics of births, marriages, and deaths; for compulsory registration is not possible. The African is generally accepted to be prolific, and the number of births must be considerable, though a large percentage of the children born succumb to primitive midwifery. A British Government report on Kenya estimates infantile mortality at about 40 per cent. None of the reports for other British possessions in Africa hazards any estimate.

Each part of Africa has its own peculiar social and political problems. In West Africa extensive and successful efforts have been made to govern the native through his emirs and local chiefs. There is not, and never will be, the violent clash between natives and Europeans that has occurred in East and South Africa. Climatic conditions make West Africa unsuitable as a country for family settlement, but with East Africa the case is different. Whole families may settle in the highlands, and large numbers of Europeans have done so. Then there arises the question of locating the natives and providing for Indian immigrants; if these receive settlements in any way inferior to those allocated to Europeans, the political trouble at once begins.

Christian missions date back to Portuguese efforts of the fifteenth century, but as early as the seventh century Mohammedans swept along the north of Africa and colonized the east coast. The ethnologist must endeavor to be fair in his assessment of social values, and Islam has to be credited with introducing something of a spiritual value in advance of paganism. The so-called conversion of Negroes to Islam often means very little, perhaps the repetition, under compulsion, of the formula, "There is but one God, and Mohammed is his prophet." But perhaps it might be said that some of the conversions

to Christianity are no more intelligent. Islam, like Christianity, has many sects, and the native mind must be somewhat bewildered with the variety of teachings. On the whole one may fairly say that acceptance of Islam implies chiefly a compliance with a formula, though there are undeniably many sound rules of conduct; and the religion gives, for men at any rate, a future hope. For women, either in this world or the next, the Prophet has little to offer, and Islam is essentially a religion of the sword. Christianity in Africa aims now at social and moral uplift, backed by sound practical training along lines which will enable the native to be self-supporting and self-reliant.

The subject of religious progress may not be dismissed without a word concerning the rise and spread of Islamic faith. Mohammed, the son of Abdallah of Mecca in Arabia, died in A.D. 602 after a strenuous, warlike life, part of which was spent as a desert hermit. During this seclusion the Prophet wrote on the white bones of animals, which strew the caravan routes, many holy thoughts said to have been dictated to him by the angel Gabriel. Islam spread rapidly westward into Africa, and eastward into Persia, India, China, and the Malay Archipelago. The number of Moslems is now reckoned at about 15 per cent of the world's total population. Islam has, in addition to a rigid theology, certain rules of conduct which do not err on the side of leniency toward outsiders. There are preachers, saints, and orders, including every grade from the university professor to the most ignorant and brutal of self-torturers. Islam has its science, art, and literature, all with points of excellence, but undeniably cramped by religious restrictions concerning the artists' themes and the productions of the musician. Of the four main orthodox sects two are known in Africa, where in the

north are found the followers of Malik, and in the east are the Shafites. Mohammedanism is not dead; on the contrary, the faith is a living and progressive reality.

One wonders at times whether John Hawkins and other slave-trading captains ever had the slightest premonition of the appalling social problem they were creating by the introduction of the Negro into the West Indies and America. There is every reason to think that seventeenth-century slave-traders felt nothing but satisfaction as they paced their high poops and looked down into the closely packed holds of profitable human merchandise. The history of slavery is one of the gradual formations of public and political opinion in America, England, France, and Holland. These were the countries chiefly concerned in the nefarious enterprise, which secured Negroes by kidnapping and purchase on the coast from the Senegal to the Congo.

The war between the northern and southern States is a matter of fairly recent history, and not yet are public opinions reconciled. We have in America, as in South Africa, a social and political conundrum of the first magnitude. Injustices to the Negro in time past call for sympathetic consideration of his position, and the whole political problem is concerned with social justice which should not place one race at a disadvantage with regard to the other. The keynotes of success are wider education, more cooperate discussion, a denial of ideas of racial superiority and inferiority, and at the same time the admission by both parties that nature herself has in a biological sense set up certain barriers, many of them psychological, which prevent an absolutely free miscegenation. Probably the social factor is the most powerful aspect of racial antagonism.

Material progress in Africa has been rapid in the past twenty years. River steamers ply the lakes with their main streams and tributaries. Railway extension has gone forward in all parts of West Africa, where lines of about two hundred miles in length penetrate Sierra Leone, Ashanti, and Togo. A line eight hundred miles long extends from the Niger mouth to Kano, and another advances many hundreds of miles up the Congo, while in the east the great lakes of Victoria Nyanza and Tanganyika are linked by rail with the ports of Mombassa and Zanzibar. In the Sudan one may travel in luxury from the Red Sea via Khartum to El Obeid in Kordofan. Large eight-wheeled cars have ploughed across the Sahara and aeroplanes have flown from West to East, likewise from Cape Town to Cairo.

The white man has come to Africa in a permanent sense as a colonizer, not as a traveller and explorer, and the problem of adjusting ancient and modern cultures will in the next century claim the attention of each generation of social workers and statesmen.

The ethnologist is not concerned with the making of laws, for he is not a politician. Nevertheless, he will add a valuable contribution to social and political life if he supplies, by educational work in museums, the right attitude of mind and breadth of view, which are so necessary in order to suppress personal and racial prejudice.

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VIII. Juju Dancer, Bamessing Tribe, Cameroon. Case 35 in center of Hall.

IX. Head-ornament for a Dancer's Costume, Bamessing Tribe, Cameroon. Case 8A.

X. Wood-carvings. 1-3, Wooden masks from Bagam, Wum, and Bamenda tribes, Cameroon. 4, Ancestral figure of a chief of the Banjo tribe, Cameroon. 5, Door-keeper guarding the entrance to a hut where a chief's skull is buried. Fungong tribe, Cameroon. Cases 1A and 2A.

XI. Musical Instruments and Dance Figures, Cameroon. 1, Stringed instrument, Gaboon. 2, Instrument with strips of cane as keys. This form has a wide distribution in West Africa. 3, Stringed instrument with gourd resonator, Banyang tribe, Cameroon. 4, Cane flute with six stop-holes. Maka tribe, Cameroon. 5-7, Skin-covered heads worn with dancing costume, Cross River region, southwest Cameroon. Case 3A.

XII. Beaded Gourds for Holding Palm-wine. Balessing Tribe, Cameroon. Case 8A.

XIII. Weapons from Togoland and the French Sudan. 1-2, Spears. 3, Cowrie-shell helmet, Konkomba tribe. 4-6, Arrow-heads. 7-8, Metal thumb-hooks which assist archers in drawing their bow-strings. 9, Spiked wristlet. 10, Throwing knife. 11-12, Clubs. 13-15, Axes of Mossi and Konkomba people. 16, Wooden signaling drum. 17, Knife and sheath.

XIV. Weapons, Cameroon. 1, Bamum sword with beaded scabbard. 2, Bali sword. 3, All metal dagger, Wuta tribe. 4-5, Spears from Bornu Province. 6, Spear from Baghirmi, northern Cameroon. 7-8, Looped daggers, Hausa. 9, Wickerwork scabbard and sword, Bagam area, central Cameroon. 10-12, Bagam, Bali, and Banyang swords. Case 5A.

XV. Weapons, Cameroon. 1, 5, Shields from Kuk tribe, Cameroon. 2, Armor of crocodile skin, Batanga coast, Cameroon. 3, Flint-lock gun, Bafum tribe, Cameroon. 4, 6, Leather protector and throwing knife, Fang tribe, Gaboon. Case 4A.

XVI. Large, Elaborately Carved War-drum, Bamendjo Tribe, Cameroon. Case 12A.

XVII. Household Goods, Cameroon. 1, Woven bag, Maka. 2, Flower sifter, Esu. 3, Basket on carved wooden pedestal, Wum tribe. 4, Wooden bowl in form of bird, Bafum tribe. 5, Mat of coiled basketwork, Adamawa Province. 6, Gourd with incised patterns, Bornu Province. 7-8, Wooden bowl and spoon, Bakunda tribe. 9, Beer strainer, Cameroon. Cases 6A and 7A.

XVIII. Household Goods, Cameroon. 1-3, Iron gongs from the Maka and other Cameroon tribes. 4, Cast bronze bell, Bamum tribe, central Cameroon. 5, Maka knife for domestic use. 6, Blacksmith's bellows, Gaboon. Case 11A.

XIX. Brass Objects. 1, 2, 4, 6, Brass weights for weighing gold in Ashanti. 3, 5, Brass ornaments used as exchange mediums, Bamum area, central Cameroon. Cases 11A and 13A.

XX. Ivory Tusks from Benin. Case 16A.

XXI. Bronze Head from Benin. Case 16A.

XXII. Carved Wooden Boxes, Benin. Case 16A.

XXIII. Wood-carving, Cameroon. 1, Window frame, Bamendjo tribe. 2, Door post, same. 3, Window frame, Kumbo tribe. Case 9A.

XXIV. Wooden Stool Covered with Beadwork. This is the type of seat ceremonially used in central Cameroon. Case 12A.

XXV. Pygmies of the Ituri Forest, Northeast Congo. From a photograph by G. Fritsch.

XXVI. Batwa of the Kasai Valley, Southwest Congo.

XXVII. Fetish Figure Studded with Nails, Congo. Case 21A.

XXVIII. Shields and Weapons, Northeast Congo. Cases 18A and 19A.

XXIX. Knives. 1, Azande knife, northeast Congo. 2, Ceremonial knife, Lake Mantumba. 3, Azande throwing knife. 4-8, Ceremonial knives from the Bangala and other peoples of the central Congo region. Cases 18A and 19A.

XXX. Bushman of the Kalahari Desert. From a photograph by Schultze.

XXXI. Zulu Products. 1, Basket. 2, Wooden bowl. 3, Wooden spoons. 4, 12, Beadwork ornaments. 5-7, Wooden staffs. 8, Basuto axe. 9, Assegai. 10, Knobkerry. 11, Hide shield. 13, Wooden pipe with a double bowl. 14-17, Snuff containers. 18, Pillow. Cases 23A, 24A, 25A.

XXXII. Zulu Group. From a photograph by E. Wirth.

XXXIII. Wakamba Woman of Kenya Colony, East Africa.

XXXIV. Wandorobo Group, Kenya Colony, East Africa.

XXXV. Masai Warriors, Kenya Colony, East Africa.

XXXVI. Lumbwa Boy of Kenya Colony, East Africa, Wearing an Initiation Mask.

XXXVII. Products of Wandorobo Tribe, Kenya Colony. 1, Fur cloak. 2, Hat. 3-4, Spears used for hunting elephants. 5, Portion of an elephant spear. 6, Light drum for thumping on the ground. 7, Blunt arrow for shooting birds. 8-9, Quiver of poisoned arrows with bow. Wakamba tribe, Kenya Colony. 10-11, Sword and scabbard. Case 29A.

XXXVIII. Miscellaneous Objects from Somali, Sudan, and Abyssinia. 1, Somali camel saddle. 2, 7, Midgan bow with quiver and arrow, Somaliland. 3-4, Somali spears. 5, Abyssinian neck-ornament of silver and amber. 6, Somali knife. 8, Shield of rhinoceros hide, eastern Sudan. 9, Shield of oryx hide used by the Somali. 10, Coiled basketwork, Abyssinia. 11, Water container made of goat-skin. Cases 31A, 32A, 34A.

XXXIX. Hadendoa, Nubia. From a photograph by Sudan Government Railways.

XL. Group of Shilluk People, Sobat River, White Nile. From a photograph by Major Whitbread, Sudan Government Railways.

XLI. A Typical Arab of High Rank.

XLII. A Tuareg of the Sahara Desert. From a photograph by Grandidier.

1

2

3

AFRICAN HABITATIONS

1

2

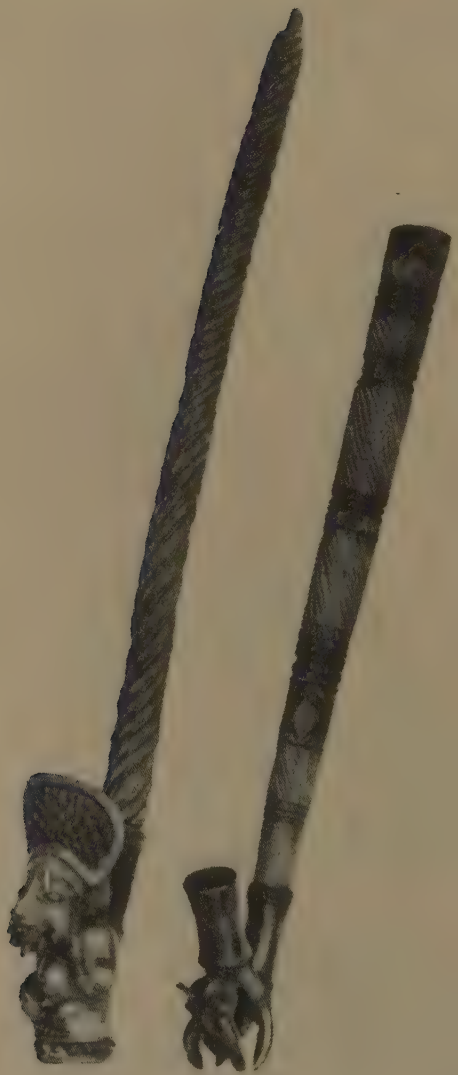
3

AFRICAN HABITATIONS

A TYPICAL WEST AFRICAN NEGRO

SOMALIS OF ABYSSINIA REPRESENTING HAMITIC TYPES

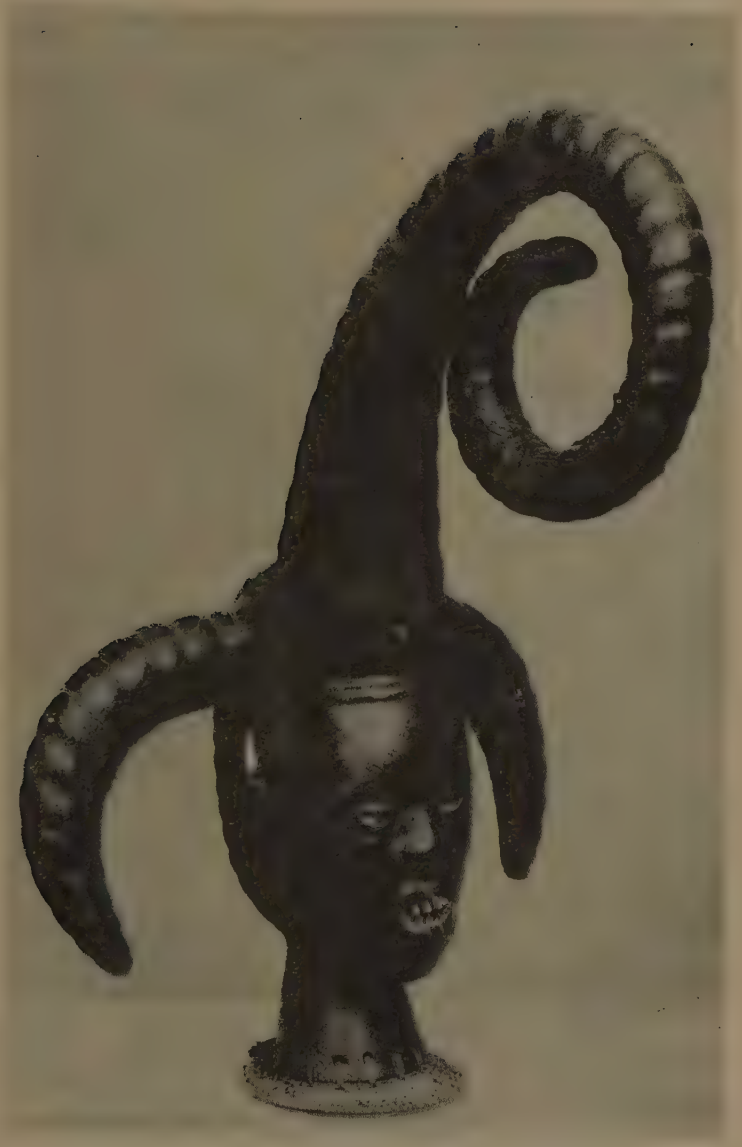
A CAMEROON VILLAGE SHOWING A COMBINATION OF THATCHED ROOFS AND MUD WALLS



TOBACCO-PIPES, BALI TRIBES, CENTRAL CAMEROON

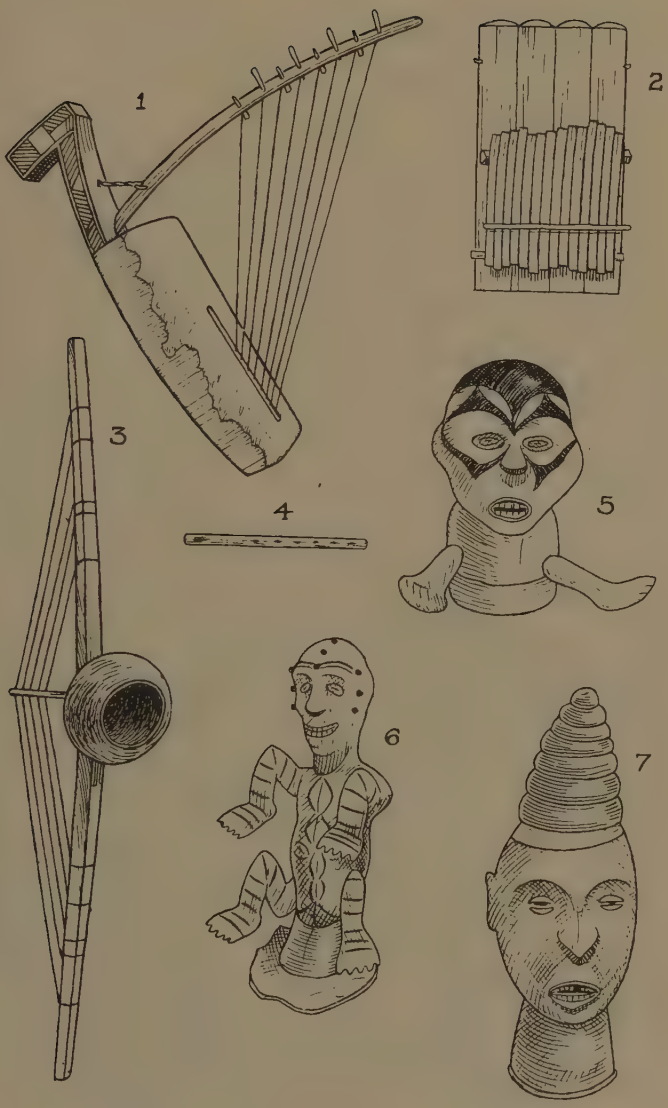
JUJU DANCER, WUM TRIBE, CAMEROON

JUJU DANCER, BAMESSING TRIBE, CAMEROON



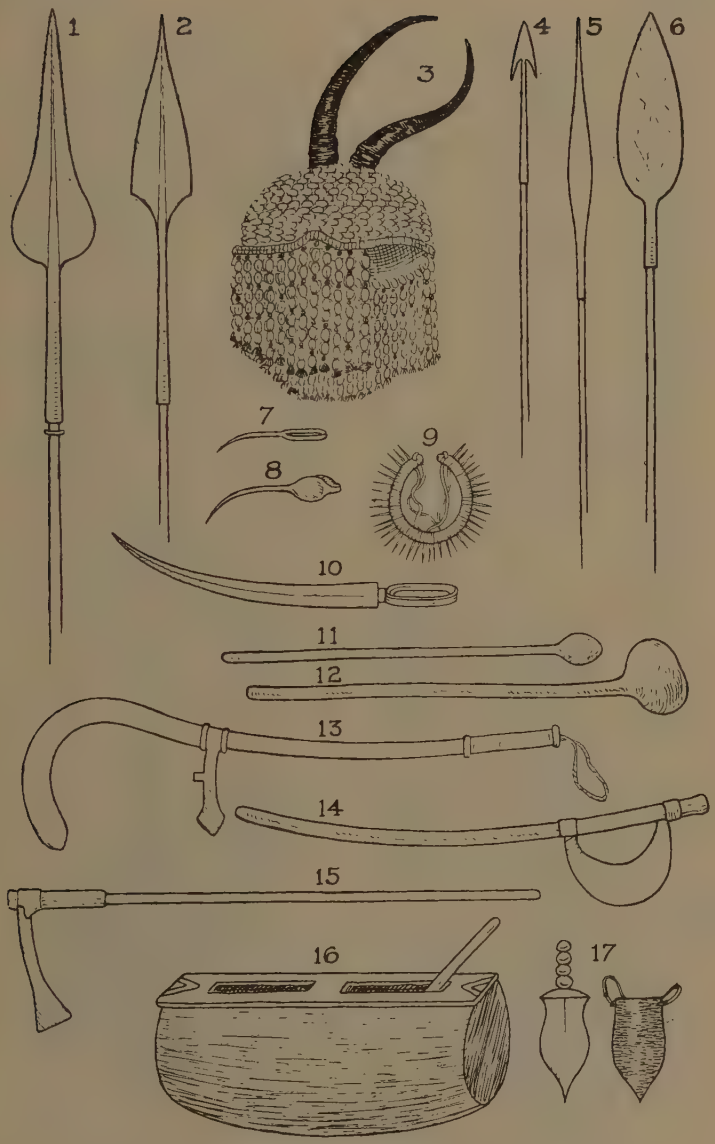
HEAD-ORNAMENT FOR A DANCER'S COSTUME, BAMESSING TRIBE, CAMEROON

WOOD-CARVINGS, CAMEROON

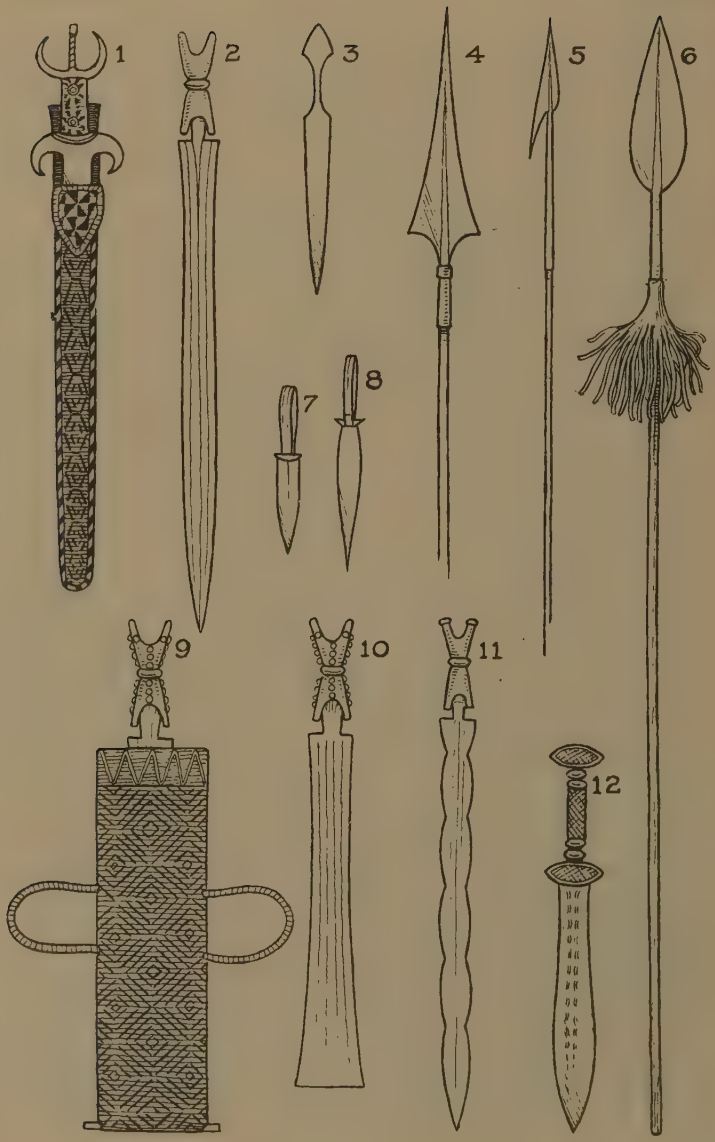


MUSICAL INSTRUMENTS AND DANCE FIGURES, CAMEROON

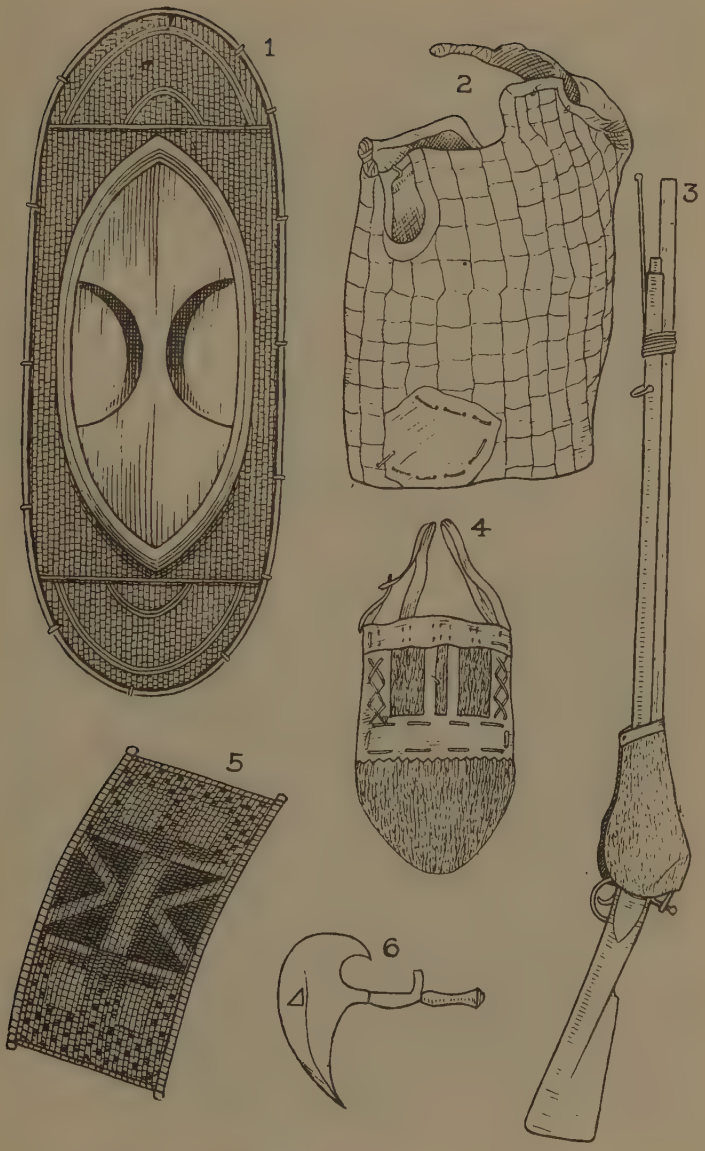
BEADED GOURDS FOR HOLDING PALM-WINE, BALESSING TRIBE, CAMEROON



WEAPONS FROM TOGOLAND AND THE FRENCH SUDAN

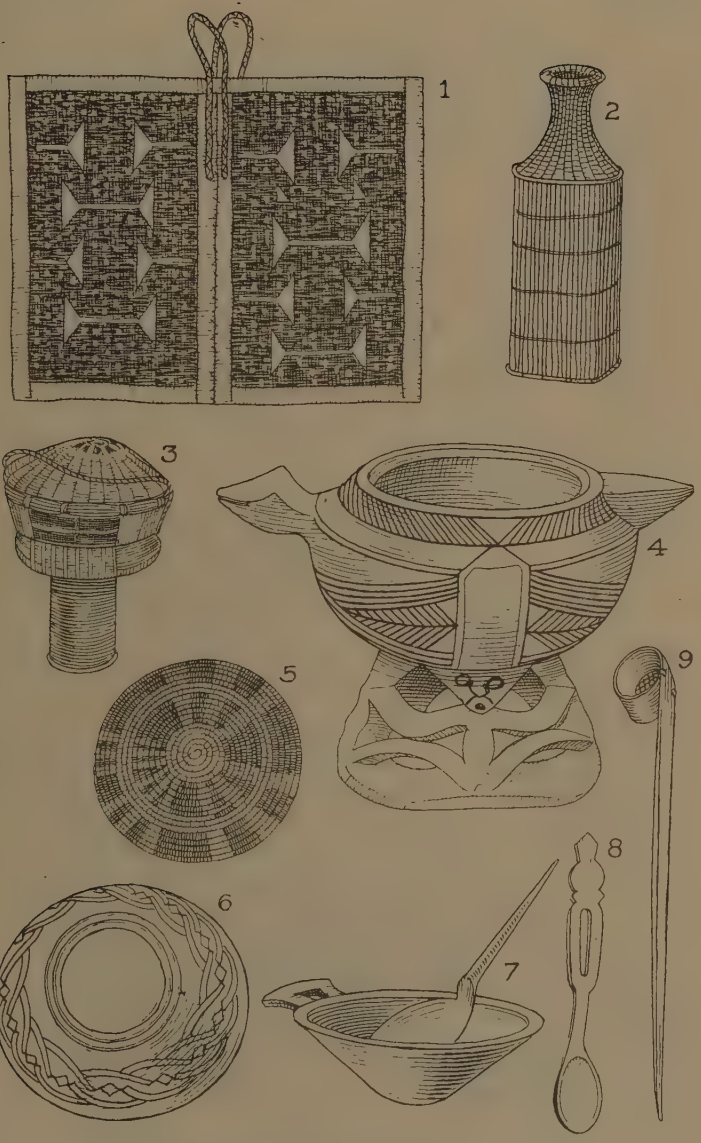


WEAPONS, CAMEROON

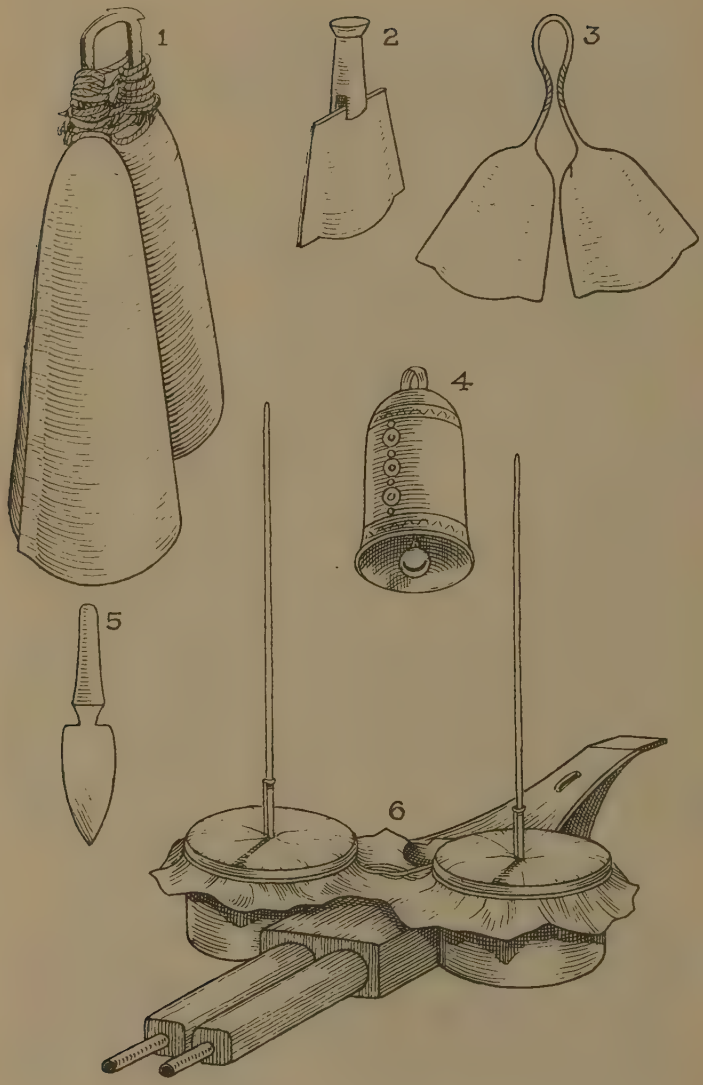


WEAPONS, CAMEROON

LARGE, ELABORATELY CARVED WAR-DRUM, BAMENDJO TRIBE, CAMEROON

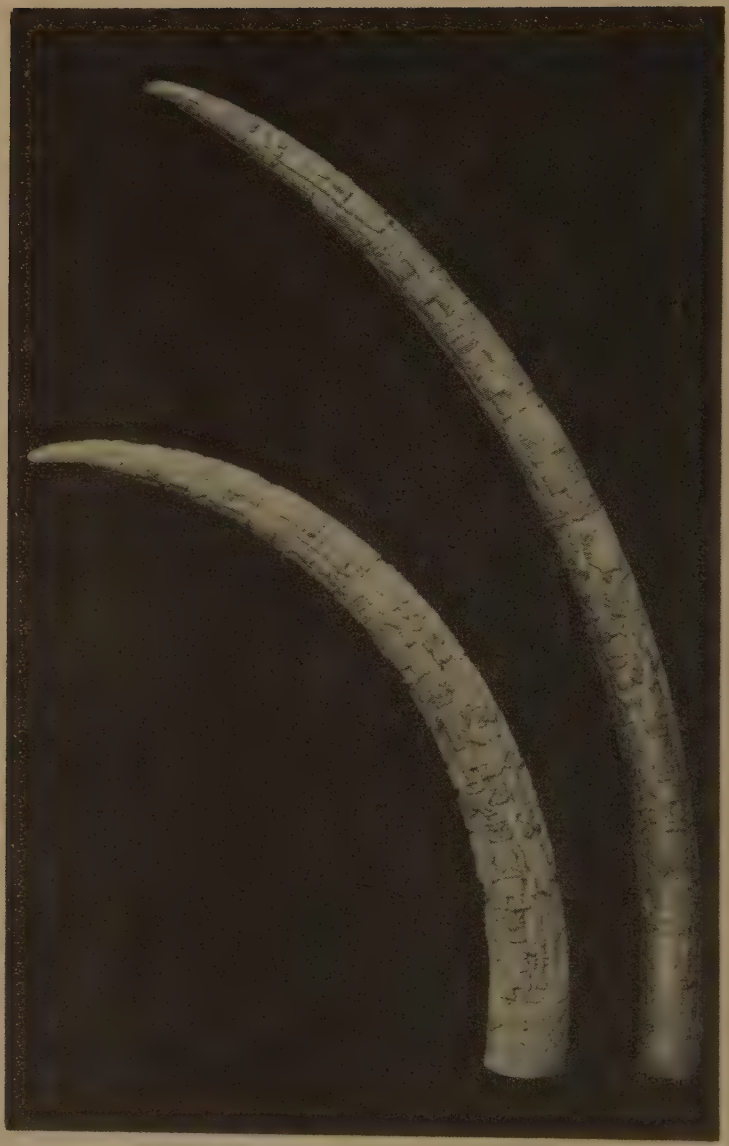


HOUSEHOLD GOODS, CAMEROON



HOUSEHOLD GOODS, CAMEROON

BRASS OBJECTS, CAMEROON



IVORY TUSKS, BENIN

BRONZE HEAD, BENIN

CARVED WOODEN BOXES, BENIN

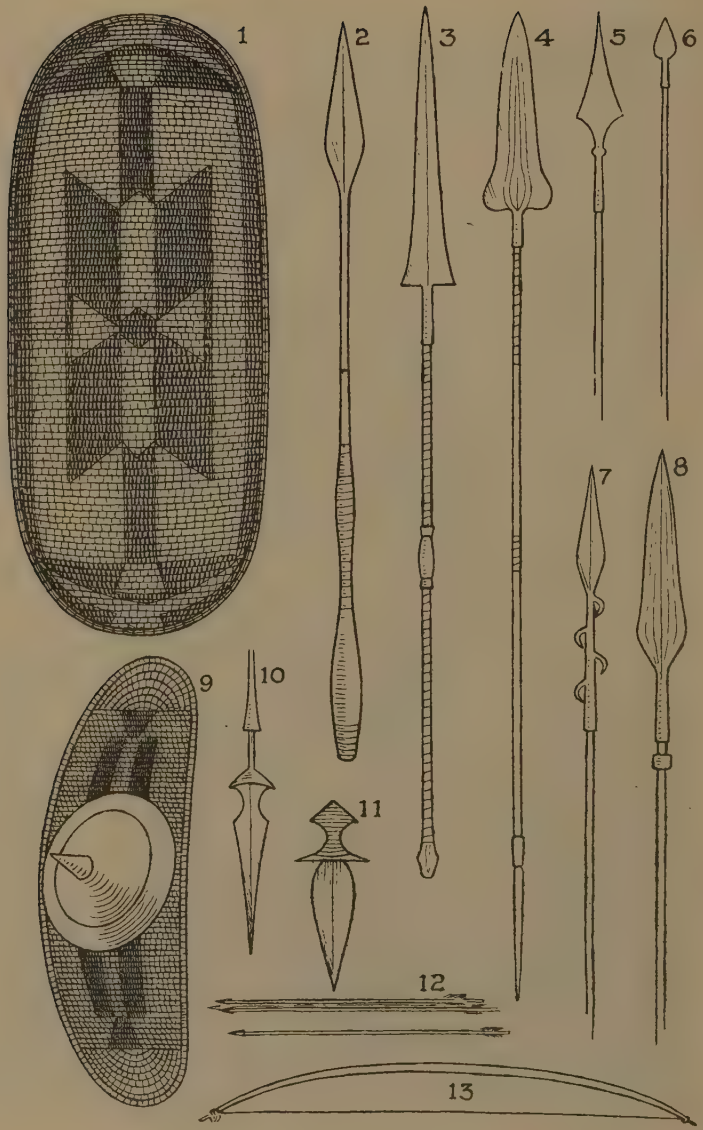
WOOD-CARVINGS, CAMEROON

WOODEN STOOL COVERED WITH BEADWORK, CAMEROON

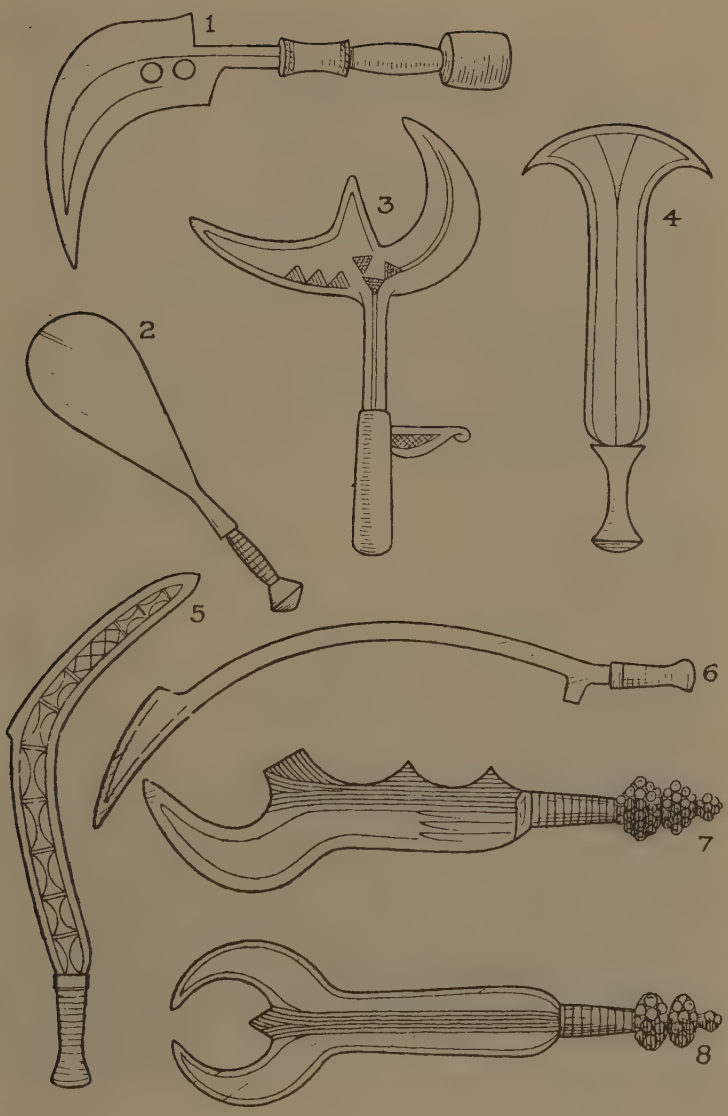
PYGMIES OF THE ITURI FOREST, NORTHEAST CONGO

BATWA OF THE KASAI VALLEY, SOUTHWEST CONGO

FETISH FIGURE STUDDED WITH NAILS, CONGO

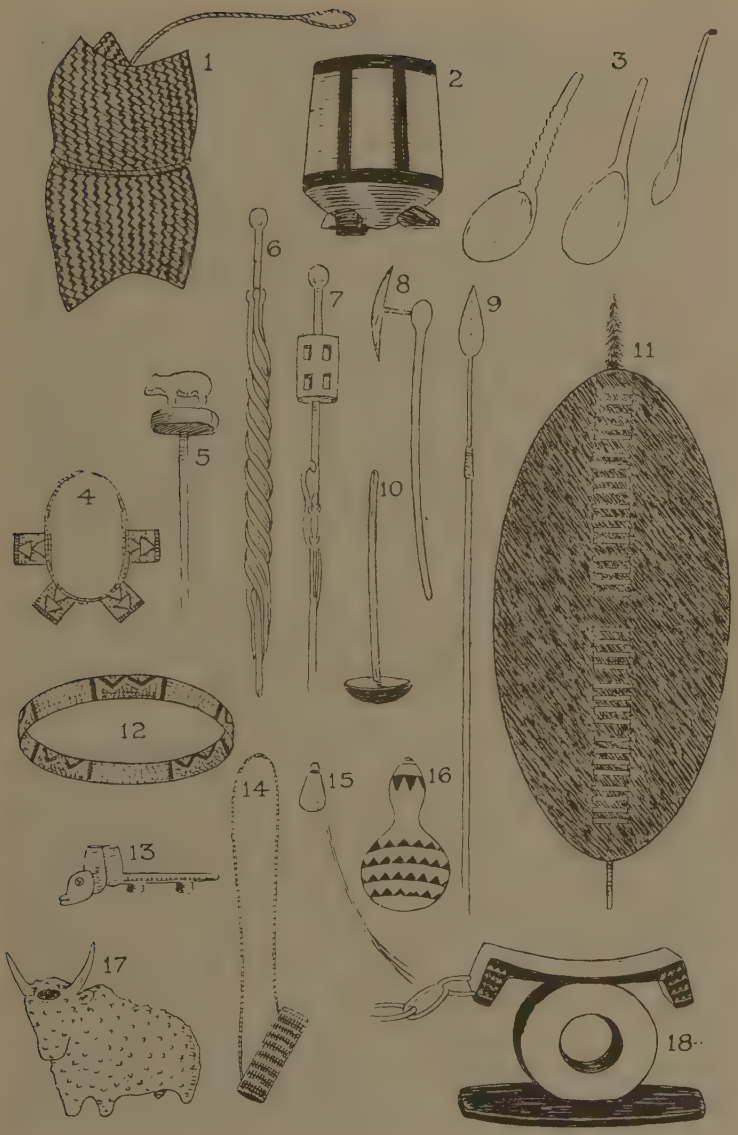


SHIELDS AND WEAPONS, NORTHEAST CONGO



KNIVES, CENTRAL CONGO REGION

BUSHMAN OF THE KALAHARI DESERT



OBJECTS MADE BY THE ZULUS

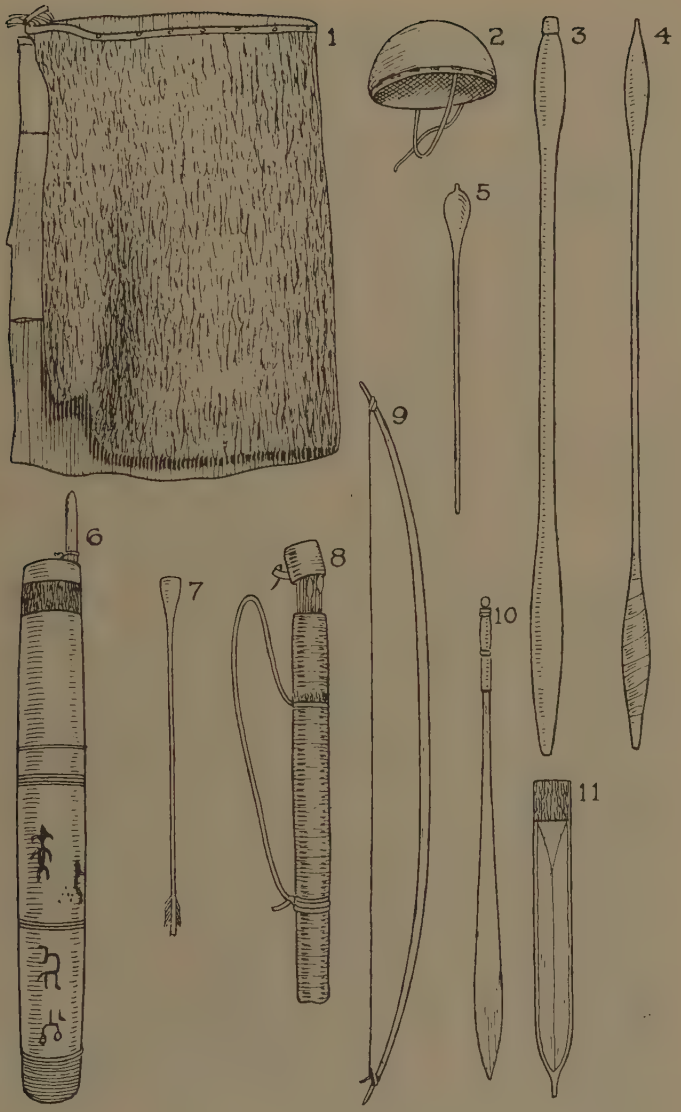
ZULU GROUP

WAKAMBA WOMEN, KENYA COLONY, EAST AFRICA

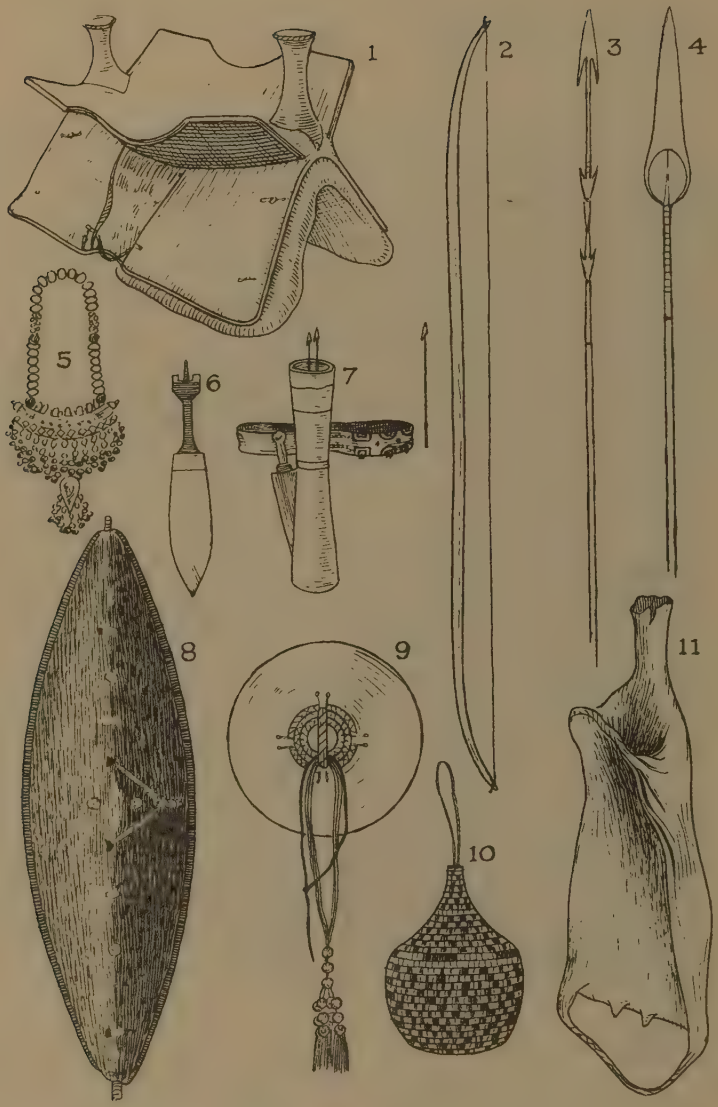
WANDOROBO GROUP, KENYA COLONY, EAST AFRICA

MASAI WARRIORS, KENYA COLONY, EAST AFRICA

LUMBWA BOY, KENYA COLONY, EAST AFRICA



PRODUCTS OF WANDOROBO TRIBE, KENYA COLONY, EAST AFRICA



MISCELLANEOUS OBJECTS, SOMALI, SUDAN, AND ABYSSINIA

HADENDOA, NUBIA

GROUP OF SHILLUK PEOPLE, SOBAT RIVER, WHITE NILE

A TYPICAL ARAB OF HIGH RANK

A TUAREG OF THE SAHARA DESERT

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